A REPLY UNTO A PAMPHLET ENTITULED

An Answer to certain Certificates, serving to vindicate Mr. *Samuel Eaton*'s righteousness in receiving two summes of money, &c.

WHEREIN

The foulness, falseness, and scandalousnes of that answer is made to apear by the *Elders*, *Deacons*, and many of the *Members of the Church of* CHRIST, commonly called *The Church of Duckenfield meeting in* Stopport.

LONDON,
Printed by *M. S.* 1658.

47

CHrist saith to his Disciples, That it is impossible but that offences will come, but he denounceth a woe to them through whom they come ~~whom they come~~; and the reason is, because by offences much Dishonour comes to God, much Reproach to the Gospel, much Shame to Gods People, and much boldnesse to Gods Adversaries; growth in piety is obstructed, the way of God is evil spoken of, many are made weak, and many fall. It ought not therefore to appear strange, that there are offences among us: As from God it is a most righteous thing that it should be so; we have been a people of many mercies and priviledges, but have not walked so humbly, self-denyingly, so holily with our God as we ought to have done: and it cannot be thought otherwise, but that Satan will envy our liberties, and will endeavour to stirre up adversaries against us: and it hath been the condition of the Churches of Christ, that from among themselves some have risen to speak perverse things: and if it be our condition that some that were of us have lifted up their heel against us, and by false and slanderous imputations against us have attempted to render us odious, and to make base and contemptible the works and service of Christ in our hands, it is a thing not to be wondered at, onely it is to be lamented, that those that are enemies to all Religion should have such an advantage given to them to laugh it to scorn in us. The scandall indeed is very high and great at this time, by something which God hath suffered to fall out among us; and it is to be feared that some may stumble at the way of truth, by reason of it; but woe to them by whom the stumbling-block is laid, unlesse they repent. Endeavours are not wanting to make us the faulty persons, while we have been onely exercising that power of Christ among us, upon persons whom we have judged to be the proper subjects thereof; and we stand upon our defence against those that shall accuse us, that we have not erred for substance by maleadministration; and we are willing it should be brought to the test. But be it that we have acted like men, like weak men, and have been mistaken in the application of that great Ordinance of Christ to the subject, we have cause to be humbled upon that account; yet will not our weaknesse be any excuse to their wickednesse, who have acted against us; for they have risen up against, and with a malignant

lignant spirit have opposed a due and just power, as to them, though unduly put forth by us, as they would have it, in that act of censure against them. Now this is altogether unjustifiable and unwarrantable in reference to any power, whether Ecclesiastiall or Politicall, whether exercised in Church or Common-wealth, and tends to the subversion of all power and of all order among men, and will be the root of all confusion in all societies of men. And whether the power which we exercise be lawfull in it self, simply considered, though it may fall under debate, and may be thought worthy of dispute, yet it must be granted without dispute, that when a power is acknowledged to be the power of Christ, and when persons have made choice of it, and have set it up, and have put themselves under it, and have made such persons their Rulers, and Governours, and Judges, to determine of them and of their affaires, they ought then to submit and yield up themselves to their judgement, and to be contented to stand or fall as they determine: yea though it should come to passe (as it will sometimes be, while fraile men have the management of affaires) that they should misse it in their administrations; yet such persons (though they may manifest what sense they have of that wrong, if it be wisely and humbly done) may not violently oppose themselves against that power, much lesse revile and vilifie with all opprobrious language the persons that have acted in it, as these persons have done some of us, whom themselves made choice of in the beginning, rejoicing greatly that they could be under a power that suited their own principles.

Let it therefore be seriously considered what temptations these persons are under who do thus rebell against their own power, which is therefore theirs (as themselves would sometimes have said) because they judge it to be Christs, which should be a bond upon their conscience to submission. Are they to be heeded or regarded in their judging of us who are their judges? especially while they vent themselves in revengefull exclamations against us without proof? We would desire that our Brethren of the Presbyterian judgement would be circumspect what countenance they give them, what credit they bestow upon them, what friendship they afford them, what admittance they grant them into their company, though but onely in a civil way, lest they harden them in their sin: discontented members cut off, if they may be heard and heartned against those that proceed against them, will without question tell a faire tale for themselves, and load their censurers with calumnies. But

the

the credit of a ſociety of profeſſing Saints, which deſire to keep a good conſcience in all things, ſhould ſway more with wiſe and gracious ſouls then two or three diſtempered and enraged ſpirits. We could wiſh that in this our brethren would do unto us as they would expect that it ſhould be done to them in the like caſe; we do profeſſe that there would be a religious tie upon us to abſtain from all kind of fellowſhip with their excommunicate members, till the matter might be brought to a faire hearing: and we deſire the ſame from them, and we would make the ſame requeſt unto all others into whoſe hands that ſhameful Pamplet, printed and ſubſcribed by three of them, hath or may come, that they would be cautious what they receive or entertain eſpecially if it reflect upon others; for this we do aſſert, that we have not ſeen at any time ſuch a bundle of untruths & ſlanders packed up together in ſo little room. We are the perſons that their diſcourſe is directed to, though ſome of us be more pointed at than others, and Mr Eaton is ſtruck at in all. We therefore are ingaged to appear in the reply to it: and becauſe we are not all of us alike able to ſpeak to all things that are unduly and untruly charged upon one or other of us by theſe perſons; and becauſe many others of the ſociety to which we appertaine can ſpeak as punctually to many things as we our ſelves can, & in ſome things more exactly & perfectly therefore they and we have affixed our names to many of the principal things in their Pamphlet, putting them into the margin over againſt the place ſuch things are mentioned in: and ſometimes our witneſſes are ſo many, that we are forced to pretermit the particular nomination of all, leſt we ſhould be too tedious to the Reader: And we do not make uſe of women to give witneſſe to any thing, though there be many among us who know the truth of thoſe things we aſſert, becauſe we need them not; and many things are ſo clear in themſelves, and ſo undeniable, that they require not the teſtimony of any, therefore none are brought. we would intreat this favour, that all that have read and heard of their ſcandalous Paper which they have publiſhed, eſpecially if it have left any impreſſion on their minds, would be pleaſed to take ſo much pains, as with ſeriouſneſſe to read this Reply, that the judgement they make may be made according to righteouſneſſe, and not as perſons ſhall fancy either one or other. This is the whole of the deſire of

William Barret, Thomas Partington, William Thomſon, William Linney — Elders.

Edward Tipping, Thomas Newton, James Johnſon, John Wharmby — Deacons.

A

REPLY

To a falſe and ſcandalous

PAMPHLET,

Entituled An Anſwer to certain Certificates Printed for clearing of Mr. *Eaton* from unjuſt charges laid upon him, &c.

The anſwer of *Robert Ridgway* and *John Bruckſhaw*.

OUr deſires are not to caſt aſperſions upon the perſons of others, but to clear the truth and our ſelves from thoſe aſperſions of lying, forging, fo-

Reply.

The Authors of this Pamphlet would have the World to believe that their act in Printing was an act of neceſſity, and that their deſires were not to caſt aſperſions upon others: but if ſo, why did they take up a report from *Ralph Halls* wife? which reflected upon Mr. *Eaton* (an Elder, and their teaching Officer) as if he had told a lie, and as if he had been unrighteous in a ſumme of money received by him; And

Themſelves confeſs this.

Reply.

why did they carry that report abroad, and divulge it in places where they came, so that many within the Church to which Mr. *Eaton* relates, and many also that appertain not unto it, had the knowledge thereof to the wounding of Mr. *Eatons* reputation, before ever he had heard any thing thereof, as by his grief upon hearing of it did appear to us? And why did they not first acquaint him with it, and satisfie themselves concerning the truth of it before they had published it? Yea, why did they make additions to that relation they had from her? which rendred the matter more vile and foul, then all that she presented to them, as will hereafter appear.

Tho. Partington
Will. Thomson.
Will. Linney.
Rob. Warmsham
Tho. Newton.
John Warmbee.
Peter Fernhead.
Tho. Gellibrand
James Walker.
and the other forenamed, and many other besides.

And was it not high time to print Certificates, when the report of Mr. *Eatons* unrighteousness was so far dispersed abroad in these parts, that one could scarce go any whither, but he might meet with it, and Papers of it read in publick assemblies?

And what if some of them (or all) whose hands are at the Certificates, were ignorant of the Printing thereof? were any ignorant of the Certificates themselves? did not all certify as are mentioned in the printed papers? And did they not therefore certifie, that others might know how unjustly Mr. *Ea.* had suffered under such reports which were of him, and with a designe to wipe away the reproch that lay upon him?

Answer.

menting Calumniators, &c. endeavoured to be cast upon us by the aforesaid Certificates; for our resolves were to sit down in silence, as to Printing, had we not by the said Certificates been constrained thereto: Yet we are assured that some of the persons whose names are thereunto subscribed, and in particular Colonel Venables, *was ignorant of printing thereof, until they came to publick view. We shall therefore in the first place shew the ground and the rise of the whole matter, which was as followeth.*

At the Assises held at Chester, October *6. 1656. we lying at* Ralph Halls *house, who and his wife are Members of Mr.* Eatons *Church, his wife gave us a relation of something that troubled her, about forty shillings given them by* Colo-

Answer.

Colonel Venables, *which Mr.* Eaton *said was but lent them, to be repayed by the Church; and that the greatest burthen of it must lie upon him: which relation, at the request and importunity of* William Barret (*one of the Elders*) *whose hand is at the foresaid Certificate, to whom she also told it, we gave in writing under our hands to the Church, being produced by the aforesaid* William Barret, *as witnesses of what we heard, according as we have herein hereafter declared.*

Unto which relation so given unto us, I John Bruckshaw *replyed, as you are a sister,* & Ralph *a Brother, and I know nothing against you, I dare not but believe you; yet this I must say, the thing is so odious, and looketh with such a black face, that I must*

Reply.

And was not Printing (the slander having been made so publick) the most likely expedient to accomplish that end?

As for the relation which these persons have made concerning the discourse betwixt themselves and *Ralph Halls* wife, it is partial and deceitful, it doth not contain the whole, nor the principal part of what she spake, and of what they reported; yea, it is not a true relation, for it containeth not any part of the discourse betwixt *Ioyce Hall* and them, which the Certificate doth point at, as they themselves very well know; for they have in it presented something that hath the face of a lie, but not any thing of unrighteousnes, which is the onely thing the Certificates make mention of: yet because they have produced this to the view of the world, with design (as may well be thought) of casting further filth upon Mr. *Eaton* then onely of unrighteousnes, there shall be a true answer returned to it.

See the Certificate of the Elders.

Let it be granted that *Colonel Venables* gave that forty shillings to *Ralph Hall*, and that Mr. *Eaton* said it was but lent, and must be repayed by the Church, yet there is no lie in this, for thus it was: Mrs. *Venables* intreated Mr. *Eaton* to procure forty shillings from the Church for *Ralph Hall*, and urged him with this Argument, that he had recei-

Reply.

ved forty ſhillings from *Colonel Venables*, and it was lent, and muſt be repaid; whence Mr. *Eaton* concluded, that it was lent to him, and muſt be repayed by him, or by the Church for him. And Mrs. *Venables* did not clear it up at that time, how or by whom it was lent, or how or by whom it muſt be repayed, nor afterwards, till Mr. *Eaton* came to be defamed about it, and then ſhe declared how it was, and cleared him from a lie in it by a Letter under her own hand.

Anſwer.

think, that unleſs a man were out of his ſenſes he ſhould not ſo ſay. Witneſs my hand,

John Bruckſhaw.
and
Robert Ridgway.

This buſineſs coſt the Elders (ſome of them) a journey to *Cheſter* to ſearch out the truth, and they found it to be a miſtake, into which Mr. *Eaton* was in a ſort unavoydably led by Mrs. *Venables* her dark and defective expreſſions.

William Barret.
Willi. Thomſon

But this is not to the purpoſe in hand; there is another part of *Joyce Halls* relation, which is wholly ſuppreſt in the account they have given. Their report (as from her) was this, that Colonel *Venables* had told her, that he had formerly ſent to the Church from *Ireland* ſuch a ſumme of money, and did ask her whether ſhe had her ſhare in it, and that ſhe anſwered no, ſhe had not ſo much as heard of it; and that thereupon Mrs. *Venables* ſaid to her husband, ſure you ſent it to Mr. *Eaton*, did you not? and that he replyed no, not to Mr. *Eaton*, but to the Church, and that Mr. *Eaton* knowes well enough, for I ſent him other monyes. In theſe laſt expreſſions lies the groſs lie and forgerie which the Certificate ſpeaks of; for Colonel *Venables* profeſſeth that he never uttered any ſuch word, and that the thing it ſelf (*viz.* of ſending other monies) was altogether falſe; and *Joyce Hall* denies that ever ſhe made any ſuch relation to theſe perſons: and upon examination, it did appear to us (ſhe and they being brought together) that it was framed out of their own brain: but take it as themſelves preſent it, if the thing were ſo odious, that unleſs a man were out of his ſenſes, it could not be thought that Mr. *Eaton* would ſay it, why then was it blazed abroad to render him odious, they not having ſpoken unto him any thing of the matter? it was but one perſon,

William Barret.
Tho. Partington.
Willi. Thomſon.
Joh. Wharmbee.
Wil. Linnie.
Edward Hall.
Rob. Warmingſham.
Tho. Gillebrand
John Harriſon.
John Wharmbee.
Jam. Walker.
Joh. Sidebottom
Tho. Goodier.
Joh. Warburton.

perſon, and that a Siſter (as ſhe is called) that did aſſert it as from Colonel *Venables* unto them; and the Scripture ſaith, Receive not an Accuſation againſt an Elder under two or three witneſſes, much leſs divulge it.

Anſwer to the Certificate.

We ſay firſt, none of the perſons you intend in your Certificates did ever mention 28 l. *then who are the liars? Is it not as great a miſtake in you to put* 28 l. *for* 26. l. *as for* Ioice Hall *to put* 26 l. *for* 24 l. ? *Secondly, we ask, whether it be a groſſe lie forged by perſons of diſtemper'd ſpirits, to teſtifie what we were informed of by* Ioice Hall, *and that when we were requeſted thereunto by* William Barret ? *which we did give in under our hands, being called thereunto as witneſſes, and not as a poſitive charge againſt Mr* Eaton. *And your ſelves have ſaid, two Affirmatives will carry it a-*

Reply.

But to come to the Certificate it ſelf; they ſay none of the perſons we intended in it did ever mention the 28 l. But we aſſert, that mention was made of both the ſummes, but with uncertainty whether 26 l. or 28 l. as will be proved by witneſſes. But it was never ſaid by any of us, that they were liars upon that account, (that is language more fit for their foul mouths) for that might be onely by a miſtake. *Will. Barret.*

And it is but a ſubtil evaſion to propoſe it in form of a Queſtion, whether it be a groſſe lie forged by perſons of a diſtempered ſpirit, to teſtifie what they were informed of; for they very well knew that it was not charged upon them for lying, becauſe they related what they were informed of, but becauſe they had reported what they were not informed of; for to ſay that Col. *Venables* had ſent other moneys to Mr. *Eaton*, to cut him off from claiming any part of the 24 l. he ſent to the Deacons, was a groſſe lie forged by perſons of a diſtempered ſpirit; for Colonell *Venables* himſelf (as hath already been preſented) denied it, and *Ioyce Hall* gain-ſaid it. And notwithſtanding

The perſons that witneſſed to the laſt, are witneſſes to this alſo.

Reply.

ing what they ſpeak of *William Barret* and *Katharine Aſhton*, as witneſſes, that *Ioyce Hall* hath cleared them, (which will not prove ſo to be, but the contrary) yet they know that *Ioyce Hall* did deny it to their faces, in the preſence of the Church, when that buſineſſe was examined, and their allegation of the ſtrength which we our ſelves have acknowledged to be in two affirmative witneſſes above many negative witneſſes, will not ſerve their turn nor ſtand them in ſtead; for they had been the divulgers of a ſlander, and conſequently the ſlanderers, till they could find an author, and upon that account, becauſe they had reported ſuch a thing abroad (though in the reporting of it they might mention *Ioyce Hall*) they were ſent unto to come unto the Church, and *William Barret* undertook to ſpeak to them; and when they came, the Church looked upon them as Accuſers of *Ioyce Hall*, rather than witneſſes, till ſhe came to ſpeak for her ſelf; ſhe was come (together with them) and with high appeals to God (as they know) gain-ſaid them. And her husband alſo came in (being an ear-witneſs of the firſt relation ſhe made unto them at *Cheſter*) and declared that his wife ſpake no ſuch thing of Colonell *Venables* his ſending other money, but that they themſelves imagined ſuch a thing, and ſpake their imagination, and that his wife oppoſed them therein, and told them Colonell *Venables* did not declare ſo much to her; yet they notwithſtanding did afterwards boldly report what they themſelves had deviſed: Might it not then be ſaid in the

Will. Barret.

The ſame witneſſes as in the fourth page at bottom.

Anſwer.

gainſt 500 Negatives; then why not our two Affirmatives againſt her Negative? And William Barret *aforeſaid told* George Downes (*one of your Members*) *that* Joyce Hall *cleared us; and* Katharine Aſton, *another of your members, likewiſe ſaith,* J. Hall *confeſſeth ſo much as to clear us. And is it not more like to forgery, to put another mans name to a Letter or Writing without his conſent or knowledge, as ſome of you have done by* John Dand, *as himſelf openly declared?*

and much more when

Cer-

Certificate, that it was a groſſe lie forged by perſons of a diſtempered ſpirit? let intelligent men judge. What relates to *John Dand* muſt receive this anſwer; It is not known who put his name to the Letter, nor acknowledged that it was put unto it without his knowledge, though he doth not remember it; for *John Dand* himſelf confeſſeth that he was ſpoken unto about the buſineſſe, and gave anſwer to the things contained in the Letter, ſuitably to thoſe that ſubſcribed the Letter, upon which account he conceives his name was affixed to it with the reſt of the perſons whoſe names are in it: a paper of his own writing declares ſo much, which is with us.

Anſwer.

But Mr. Eaton *confeſſed that the* 24 l. *was ſent unto the Church, and not unto him, & that he wrote to Colonell* Venables, *that his contributions were ſmall, which procured the Letter from Colonell* Venables *you mention. We quere then if Colonell* Venables *changed his mind, firſt, who was the Author? ſecondly, what ground had he for ſuch a change? thirdly, what he had to do with that he had before given? Act.* 5.4. *And if not ſo ſent at firſt, why did*

Reply.

It is Mr. *Eaton's* portion which the Lord at this time hath meaſured out unto him, to lie under the ſcourge of bold, yet falſe Accuſers: We were preſent, and very many more beſides us (for it was at a Church-meeting it ſeemes) that theſe words ſhould be ſpoken (as was confeſſed at *Northwich*) and we profeſſe that we remember not that any ſuch thing was ſpoken by Mr. *Eaton*; and it is ſo remarkable a thing, that we know not how we ſhould all of us forget it, if ſuch a thing had been; for Mr. *Eatons* voice is audible enough, that all might hear that were preſent, and ſome of us more eaſily than *Robert Ridgeway*, who is the onely perſon that aſſerts it againſt Mr. *Eaton*, and ſate at further diſtance from him that day than many of us did. And Mr. *Eaton* himſelf proteſts againſt it as a notorious untruth; and Colonell *Venables*, to whom this Let-

William Linnie.
Tho. Partington.
Tho. Newton.
Pet. Pearnhead.
Tho. Gellebrand
Rob. Warmingſham.
James Walker.
Joh. Sydebottom
Tho. Siddall.
John Brombell.

Reply.

Th. Partington. Joh. Sydebottom

Letter should he written, said, he knew nothing of the matter, or words to that purpose: so far is he from acknowledging that he changed his mind about it. And the Letter that is extant and owned by him contradicts it; for it speaks of no money sent, but of some that was owing to Mr. *Taylor*, which Mr. *Eaton* was intreated to get him; and Col. *Venables* upon the receit would pay so much to Mr. *Taylor* there; and when gotten, it was to supply the defect of his contribution in the time of his absence, and then it could not possibly be to the use of the Church, excluding Mr *Eaton*; the Queries then which they make are causeless, foolish and frivolous, wanting a foundation. If Mr. *Eaton* wrote no such Letter, and if there was no such change in Colonel *Venables*, what Author then could there be of it? what ground could there be for it? what transgression could there be in it against *Acts* 5.4? Thus they trouble the Reader with their senseless fictions. This was charged at *Northwich* before the Commissioners, but they fell in it.

Answer.

Mr. Eaton *say so? where lies the untruth?*

Reply.

They are fruitfull in invention, and do find out new things to prosecute Mr. *Eaton* with, which neither he nor we heard of before, but as abusive to him as any thing hitherto, & as little suitable to truth, but very suitable to that evil spirit of wresting and perverting the most candid expressions, which have come both upon him and others, wherewith of long time they did disturb the peace of the Church.

Mr. *Eaton* (that time which they intend) called us together, that he might clear himself from such

Answer.

But Mr. Eaton *said further, if he might not take it upon that account, he might upon this,* viz. *because Mrs.* Venables, *the Colonels first wife, whilest she lived, gave* 2 s. 6 d. *a day, which upon computation would amount to* 20 l. *since she died: but how justly he might so take it, let*

others

Anſwer.

others judge, who if they will take the pains Mr. Eaton *did, may know how long Colonel* Venables *paid for a dead wife.*

Reply.

ſcandal as was upon him through them, in reference to that money; he ſpake nothing of taking it upon one account or other, but told us that the Deacons had diſpoſed ſuch a ſum of money to him, and that it was no more in proportion then what was due unto him, becauſe Mr. *Venables* when preſent did contribute two ſhillings ſix pence each Sabbath, and in his abſence his wife at that time did it; and ſince her death it hath been neglected, and Colonel *Venables* in that ſumme which he ſent at that time, had onely ſupplied that defect; for if it were computed, it would ariſe to ſuch a ſumme. This we know to be true, for Colonel *Venables* was, and is a member of our Congregation as well as ſhe was, and underſtood the Rules according to which we walked in thoſe times, and knew (as theſe perſons do, at leaſt one of them) and were not aſhamed to own them and with joy to walk in them, though they now expoſe them to the ſcorn of the world, that the burthen in maintaining Officers and relieving perſons in neceſſity, was born by a joynt ſhoulder: And whether preſent or abſent relation did oblige unto it, if there were ability. And thence it was that having been long abſent, he ordered four and twenty pounds to be given, to ſupply the defect of his contribution in the time of his abſence, therein manifeſting what ſenſe was upon him of a duty to be performed by him, ſo that thoſe words, who ever will take the pains Mr. *Eaton* did, may know how long Colonel *Venables* paid for a dead wife; are but a ſcornful, unjuſt and unchriſtian ſcoffe and jeer, for which, without repentance they are like to give an account. It is dreadful to be conſidered of, when perſons turn perſecutors of that way which ſo lately they owned and rejoyced in as the way of righteouſneſs.

Will. Barret.
Tho. Partington.
William Linnie.
Tho. Newton.
Peter Fernhead.
Tho. Gillebrand
Rob. Warmingſham.
Jam. Walker.
Joh. Sidebottom

William Barret.
Tho Partington.
William Linnie.
Willi. Thomſon
Edw. Tipping.
Iohn Warmbee.
Tho Newton.
Edward Hall.
Ralph Dickenſon
Joh. Sidebottom
Pet. Fernehead.
and all other members of the Church.

Anſwer.

If Colonel Venables *did not ſend other mo-*

Reply.

And if Colonel *Venables* did not ſend other monies to cut Mr. *Eaton*

Reply.

off from having any ſhare in the twenty four pound, as they are now forced to confeſs, then the greater was their guilt in forging and deviſing, in reporting and publiſhing ſo great an untruth, and the more have they abuſed his innocency; And why then do they quarrel at the Certificate that mentions it? and then alſo Mr. *Eaton* had undoubted right to the greateſt part of it, though he had never been mentioned. As for the furrs of value ſpoken of as a gentile preſent, what time they came they were kindly accepted of; but had it been foreſeen that he ſhould have been upbraided with them ſo ungentilely, they would have been rejected with diſdain; they were ſome Fox skins undreſſed, too long kept at *Cheſter* before he had them, and moths were got into them, and to prevent annoyance and further damage that might be ſuſtained by their hanging within the houſe, they were carried to the Kilne, where they continued a time, and at laſt were caſt out to the dunghil, as ſome perſons that are now at *Harden* can atteſt. Nor doth this ſtory of Furrs help at all againſt the guilt of the lie about other money, becauſe Furrs are not money, and becauſe Colonel *Venables* neither made mention of the one or of the other in this diſcourſe with *Ioyce Hall*; neither did ſhe in her relation to them, nor either of them in their relation to us. All that were at that Church-meeting when the ſlander was enquired into, do witneſs the truth of this; nor was this theſe perſons ſubterfuge, at that time when queſtioned by the Church, though now they would ſhelter themſelves under it, that the nakedneſs of that groſs lie and forgery they were guilty of might not appear.

Will. Barret.
Tho. Partington
Will. Linney.
Will. Thomſon.
Edw. Tipping.
Joh. Wharmbee.
Tho. Newton.
James Johnſon.
Edward Hall.
Ra. Dickiſon.
Joh. Sydebottom
Pet. Fearnhead.
Tho. Hughs.
Edw. Bradban.
&c.

Anſwer.

nies to cut him off from having any ſhare or part of the twenty four pound, he preſented him in a more gentile way with furrs of a good value in England, which were ſeen by ſome perſons that will atteſt it at Harden.

Reply.

And becauſe they demand of *William Barret* things reflecting

Anſwer.

And whereas the Elders ſay, they are bound

to

Answer.

to clear Mr. *Eaton, we ask* William Barret *whether Master* Eaton *hath cleared himself by bringing the money back to the Church, &c. for he told us that he would never be cleared till he had so done, &c.*

You say the money was sent unto the Deacons dispose; but Colonel Venables *saith in his Certificate he sent it to the Church; but if it was sent to the Deacons, why were they not acquainted with it?*

Reply.

reflecting upon Mr. *Eaton* greatly to his dishonour, and because we are assured that *William Barret* hath been satisfied all along of Mr. *Eatons* integrity and innocency from the time that Mr. *Eaton* knew what scandalous reports were against him, and had liberty to clear himself from them, (which was done publikely at a Church meeting;) and because what he spake was before that time, and was in private conference with them, and what truth or falsehood may be therein we understand not; therefore we leave him to return his own answer, which may be at the end of this Paper.

And if Colonel *Venables* say in his Certificate that he sent it to the Church, yet he makes mention of a Letter which he authorised Mr. *Taylor* to write in his name long before his Certificate, in which Letter is the first mention of the twenty four pound, and in it he committeth the money wholly to the dispose of the Deacons; and this they know well enough, having heard the Letter read, but they have a mind to calumniate, therefore they conceal that part of the Letter which would clear the business, and they express themselves with an (if) when they speak of Colonell *Venables* his sending of it to the Deacons, as if it were uncertain: and they demand, if sent to the Deacons, why were not they acquainted with it? they are willing the Reader should conceive they were not acquainted with it; which yet is a monstruous untruth, for three of them not onely knew of the money, but concurred in the dispose of it; and though the fourth remember it not, yet it is probable he was not ignorant of it, nor dissenting from it. For it is likely Mr. *Eaton* and the other Deacons would tell

Edw. Tipping.
Tho. Newton.
Joh. Wharmbee.

him of it; or if there were any overſight, yet his brother in law, *Laurence Owen*, who received it, would declare it to him, for it was not made a ſecret. However it was, yet ſince it came to be queſtioned he hath declared to the equity of ſuch proportioning of the money, and hath ſignified that either he knew and concurred with the others therein, or if he concurred not, it was becauſe he knew it not.

Reply.

And we do ſay, that Mr. *Eaton* took it not, but that it was ordered he ſhould have it by the Deacons; but theſe perſons, while they do withſtand it, do ſhew a lordly and maſterfull ſpirit, wherein little of the fear of God or reverence of men appears; for without reſpect had to Place, Office, Parts, Worth of any kind, they do with uncivil language entertain one another as if underlings to them. They are offended becauſe the word *Deacons* is ſo often, though moſt righteouſly & neceſſarily uſed for the clearing of Mr. *Eaton*; they would make us to be guilty of forgery, becauſe they believe things to be ſo and ſo, not becauſe they prove it; they demand of us things that concern them not, as though they were ſet over us to take an account from us, being (indeed) Buſiebodies in other mens matters. They condemn, cenſure, and ſcandalize us, for things of which they inquire of us how they be.

Anſwer.

You ſay he took it not, but it was ordered for him by the Deacons; your ſo often mentioning the Deacons comes neerer to lying and forgery, which you would charge upon us, for none of the Deacons we believe knew of it, but Thomas Newton, *who acted more for M.* Eaton *than he did for the Church; as appears by the Elders certificate, who ſay Mr* Eaton *had but twenty pound of the twenty four pound; for when the mony came into debate about* Novemb. *all the Deacons ſaid* (except Th. Newton) *they never heard nor knew of the money.*

Let

Answer.

Let the Deacons speak themselves one by one, and not in so dark expressions (as by us, or some of us) when was this money ordered to Mr. Eaton? *was it in* 1651? *and were any of you privy to it but* Thomas Newton? *you formerly denied it, and said, sure* Lawr. Owen *gave it unto him. But why was this word* (But) *put in, to make the Reader think that twenty pound was too little for Mr.* Eaton, *and four pound too much for the poor, or to manifest your simplicity, slavery, and want of charity? and if four pound was reserved for the poore, three of that was put into Mr.* Eatons *hand, as both he and* Thom. Newton *confessed, but it is not yet known what poor had it, nor what became if the other* 20. *shillings.*

Reply.

They revile us and vilifie us, charging simplicity, slavery, and want of charity upon us, because we have done our duty. They have evill surmisings in their hearts against us, and thereby would beget an evil opinion in the breasts of others against us, because we have not given an account to them how we have disposed of the money; a thing that we never did, that was never expected from us by any particular person, one or other, unlesse the Church call us to it. It was once otherwise with them, or at least one of them; but an evil spirit hath now possessed them.

But to answer them what they charge upon us; they say they believe that none of the Deacons knew of the money but *Thomas Newton.* We say they believe a falsity therein: they say the other Deacons declared, they never heard or knew of the money; we say it is falsely and impudently spoken, and we and many others are witnesses against them: They would have us to speak one by one, and not in dark expressions as (by us, and some of us) and they call upon us to speak punctually, when this money was given to Mr. *Eaton*, and whether in 1651. They might do well to take their seats and places, and we will come before them, and submit to be examined

Tho. Newton
Edw. Tipping.
Joh. Wharmbie
Deacons.
Will. Linney.
Tho. Partington
R. Warmingsham
Joh. Sydebottom
James Walker.
James Bradbury

mined. However, if they be high and lofty, we are contented at this time to be lowly, and doe declare particularly, that we three, *Edward Tipping*, *Thomas Newton*, and *John Wharmby*, in the latter end of 1651. disposed twenty pound of the twenty four pound to Mr. *Eaton*, and we divided with much upright-ness of heart, without partiality, betwixt him and others which might be in want, according to the utmost of our understanding; in reference unto him we looked upon it as a businesse of righteousnesse, that he should have honourable maintenance upon the account of his labours amongst us, and that in the first place he should be provided for (for debts must first be paid) and after that all that could be spared from his just maintenance should go to the poor; and in the Certificate it is declared, that he had but twenty pound to shew: how little truth there is in their reports! for they have very slanderously given it out that the summe was at least twenty six pound, and that he had in a surreptitious way converted it all to his own use, that all the world may know what evil tongues they had, we did insert the particle, (but) we grudge not the poor, but wish we had more for them; and we think, that considering the poverty of our comparatively little society, there is more given to them then could be expected. It is a light thing with them in this time of their temptation and deep Apostasie, to judge of us, and to represent us to the world as persons not worthy to be trusted, neither Elders nor Deacons, with the receiving or distributing of such monies as come to our hands, unless we give an account to them, to what persons and in what proportion we have given what we have received, though it be six or seven years after. But when we are called unto it by those that have power, we doubt not but we shall be able to do it with good satisfaction; but through Gods grace the Church hath alwaies entertained better thoughts concerning us, and because they have judged us faithful, they have not rekoned with us from the time that we first united unto this day, according to what is asserted of some in Scripture, ~~Rom.~~ 2 Kings 12, 15. and *chap.* 22. 7. and *Nehemiah* 13. 13.

William Barret.
Wil. Linnie.
Th. Partington.
Willi. Thomson.

Answer.

Again, you say it was by speciall direction in a Letter from Mr Taylor *in* Colonel Venables *name; but none of the Deacons knew of that Letter except* Thomas Newton, *before Mr.* Eaton *had the twenty pound, for they knew not of the money, how could they then know of the Letter? Mr.* Eatons *keeping the Letter in his own custody, both from them and the Church, imports that Mr.* Eaton *knew Mr.* Taylors *directions were not that he should have* 20. l. *and the poor but four pound, or that the Church would not be so uncharitable as to make so unequal a division, which though we do not call it Church-robbing, yet was it not a covetous interposing betwixt the poor and the money? Mr.* Taylors *directions had been answered, if*

Reply.

But they proceed to imagine falsities, and to provoke the God of truth against themselves, they add sin to sin, one untruth unto another, while they say, none but *Thomas Newton* knew of the Letter written by Mr. *Taylor* in Mr. *Venables* name; *Edward Tipping* and *John Wharmbee* had also the knowledge of it, and all of them their direction from it, to dispose it as they did, before Mr. *Eaton* received any part of it. Nor did Mr. *Eaton* keep up the Letter, for besides the Deacons, Mr. *Iones* saw it, and many others which cannot now particularly be mentioned. Nor was it for Mr. *Eatons* advantage to keep it up; for the scope of Colonell *Venables* and Mr. *Taylor* is thereby most clearely discerned, and serves to justifie both him and the Deacons above all other things. It appears by the Letter that it was contribution money that was sent, in the distribution of which there hath been alwaies an inequality, and a greater disproportion many times then in this money. A bare better half was never thought sufficient to maintain a preaching Ministry. The Church in its contributions looked mainly, if not solely, at them that were the teachers, and never interposed to abridge them, were grieved they could not augment them; but the ordering of them they left to the Deacons perpetually without intermedling. The

Edw. Tipping.
John Wharmbee.

Edw. Tipping.
Joh. Wharmbee.
Tho. Newton.

Letter

Reply.

Letter was directed alone to Mr. *Eat.* who then ſhould have the keeping thereof but he? all that could be expected from him was but to ſhew it to ſuch who were concerned in it, which were the Deacons principally, who were to act by it, and not the Church at all; yet wretched collections are made from it, as firſt, the Church would not have been ſo uncharitable as to make ſo unequal a diviſion, when yet it never did nor doth meddle with diviſions at all. Secondly, though it be not called Church-robbing, yet it was a covetous interpoſing in Mr. *Eaton* betwixt the poor and the money; and why ſo? the onely reaſon that is rendred is this, becauſe he had his own letter in his own keeping, and ſhewed it unto all who were concerned in it, and to ſome beſides.

Nor had Mr. *Taylors* direction been anſwered if Mr. *Eaton* had barely had the better halfe, becauſe Mr. *Taylor* knew that contribution money (which he mentioned this to be) was not ſo divided, neither was it Mr. *Taylors* direction to conſider all that were poor and in debt firſt (for then Mr. *Eaton* muſt have had nothing at all) but thoſe brethren onely whoſe wants were exceeding preſſing. As for Colonel *Venables*, of whom they ſay that he intended not that the money ſhould be ſo divided, this we know that he had notice of it how it was divided, and declared himſelf well ſatisfied in it, and ſince this buſineſs was queſtioned. he ſaid to *William Barret*, that if the Church (meaning the Deacons, for to them he ſent his direction)

See Mr. Taylors *Letter.*

William Barret.

Anſwer.

if Mr. Eaton *had had the better half, conſidering how many perſons were to be relieved out of it; for how many of your Members then were and are poor and in debt? we leave them to judge that know them; whoſe conditions ſhould have been firſt conſidered by Mr.* Taylors *direction, by which Colonel* Venables *charity appeared, who intended not the money ſhould have been ſo divided. If the power of diſpoſing be in the Deacons, ſure it was according to* Scripture, *and then the poor ſhould have had it; for where find you that the Deacons take care of the Church-Officers?*

direction) had disposed of it all to Mr. *Eaton*, he should not have been offended. And the truth is, amongst all that have contributed to the uses of the Church; not so much as one hath been found interposing betwixt the Deacons and the execution of their office by way of direction, in reference to what they have contibuted, but onely Colonell *Venables* in the one summe of mony, which hath occasioned all this contention, &, as he saith in the other, though it be denied by the Deacon that received it. The conclusion which they make of this Section is very remarkable, after much complaining that Col. *Venables* his intention, and Mr. *Taylor* his direction was not observed by the Deacons in the distribution of the money that was made by them, they bring an argument fetcht from the office of a Deacon, that the poor should have it all, and Mr. *Eaton* none at all, by which they themselves would overturn and utterly subvert and destroy the intention and direction of them both: For, say they (or he that hath formed this business for them) where find you that Deacons should have care of Church-officers? so would they say of all kind of maintenance, that no care at all might be had of it, either by Deacons or by any other, that all office and Ministry by that means might fall, no provision at all being made to support it.

Answer.

You are not ashamed to say that no speciall favour was shewed to Mr. Eaton *in the division, because it was according to the same rules of proportion you had formerly gone by, and that he had maintenance to your knowledge, but what came through your hands: To which we answer,*

Reply.

Malice is ever working and is ever unreasonable, not admitting of an apology from them against whom it acts, how just soever: had it not been so with these persons, they would have been ashamed to argue so foolishly and perversely as they have done. If there be a fault, and that favour hath been shewed in this distribution to Mr. *Eaton*, let it but appeare and we who are the Deacons wil bear the blame and the shame of it; but if we have kept to the old way, which hitherto we have walked in, and which delibe-

rately we took up, and which answers Congregationall principles, which you your selves, till cast out, have professed; why doe you raile thus upon us? If there must be teaching officers in a Church, then there must be suitable provision for them: For who goeth a warfare of his own charge? Such which preach the Gospel must live of the Gospel. Neither is there any iniquity in distributing with disproportion, when the persons which are distributed unto fal under a different consideration; and unequall distributions in such cases have the greatest equity in them. Doth any Steward distribute to the poor alike proportion of his Lords moneys as he doth to his Lords labourers, or hired servants? or which of these persons having work-folks, doth give unto the poor as they give unto them, unlesse they know they have enough for both? Will they put difference betwixt their hired servants and the poor, dispensing their bread and money with disproportion? and do they cavill at us, and brand us with unrighteousnesse for carrying our distributions in like manner? Shall not we have as much care of the Lords labours as they have of their own? They would closely insinuate, as if there were a robbing of the poor in this distribution, but they dare not speak out. But shall we rob the Lords servants that worke in his vineyard for the *the more common an evil is, the worse it is; and yet you say, that was your common rule, to make so unequall divisions betwixt Mr.* Eaton *and the poore: but did none of you know, or did not* Tho. Newton *know that M.* Eaton *had and hath an estate with his wife worth* 40 l. per an. *or thereabouts? and that after the end of the first wars he had* 40 l per an. *from sequestrations? and that he hath bought lands in* Ireland *to a good value, and either lands or rents in* Cheshire *worth* 34 l. per an. *or thereabouts? and that he had forty or fifty pound as Chaplain to* Chester *Garrison, about* 1651. *or did these or any of these come through your hands? If so, your sin was the greater, to give him twenty pound and to the poor but four, if they had it: and if he*

kept

kept theſe or any of theſe ſecret from you, and pleaded neceſſity, was it not to keep you to your unequal diviſion, to give five times ſo much to him as to all the poor of the Church? And why doe you ſo, ſince he hath no children to maintain, nor kept any houſe ſince he was your Paſtor, which is about twelve yeares; but the nature of covetouſneſſe is, that much would have more; which more appears, becauſe he hath now an allowance from the State of an hundred pound per an. *& we querie whether when he went to wait upon the L. Protector, then Lord Generall in Scotland, he had not an allowance from the Lord Generall, or elſe a levie upon the Church to defray his charge? yea, we querie whether he had not both; for we believe that the Lord Generall*

ſake of the poore? or doth this high conteſt for the poor, in which they ſo greatly vilifie us, ariſe out of that tender reſpect they bear to the poor, and not rather from their ſpleen and rage againſt Mr. *Eaton*, & envy againſt Miniſtry? For do not we know that for many years the one of theſe left off contributing, and the other never came up to it (ſo far as we remember) or if he did, he ſoon deſiſted; by which means neither officers nor poor have received that which hath been right; and what they will call this let them conſider.

Edw. Tipping.
James Johnſon.
Joh. Wharmbie.
Tho. Newton.

But they would bear themſelves out in theier unreaſonable and unjuſt accuſation of us, by minding us what an eſtate Mr. *Eaton* hath by his wife; which were it true, (as it is very falſe, for inſtead of 40 l. *per annum* he hath not made (as himſelf ſaith, and ſome know) 30 l. of clear profit) yet it is not to the purpoſe, for the labourer is worthy of his hire, notwithſtanding any proper perſonall eſtate he hath of his own. And we do aſſert, that at that time when we alotted this 20 l. to M. *Eat.* he had not any allowance for preaching, but what came through our hands, which at that time was not 28 l. *per an.* for what he had from *Cheſter* was while Mr. *Taylor* was with us, who divided it with him, and was ſoon at an end, and was ſome yeares before 1651. and what he had from ſequeſtrati-

tions,

tions, which was also in Mr. *Taylors* time, and ceased long before the above mentioned yeare of 1651. was (while he enjoyed it) but the half part of 32. *l.* As for his purchases that in *Irleand* is inconsiderable, yielding trouble without profit. These persons that mention it may ask their friends which have part with him whether they ever received one pennie: and as it is yet at present (if duely paid) his proportion would be under 10. *l. per ann.* Nor was this purchase made at this time when this money was given to Mr. *Eaton*, but several years after; and that purchase in *Cheshire* was made very lately, and a mistake there is in the valuing of it, which being so frequent in this Paper we wonder not at; nor hath he acted cunningly to hide any of these things, if he had, he might habe escaped the scourge of these mens tongues and pens; who are watching for all advantages to render him odious; and though he hath not children, he hath had, and yet hath kindred which have and do fetch much from his estate: and if he hath not kept house, the weakness of his wife (who of long time hath been infirme) and more especially of late) and her desire to be freed from cares (being indeed unfit for them which do necessarily attend house-keeping) hath been the reason, and others of greater estate, and in other respects, more fit, have yet without any scandal upon them lived in the same way: nor was he ever charged with covetousness (so far as we have heard, unless it were by some particular person, which have had a mind to asperse him without cause before this time: But malice and spleen will ever find faults; his wife hath said many times (and those that are acquainted with her know her to be of a free spirit and not covetous) that more is spent in the way they now live in, and by giving where need requires, then would keep house in good manner; and what a pattern of forwardness he hath been in the Church upon all occasions of contribution, and how he hath excited us to every good work of that kind, and been presidential unto us therein, when any poor have been to be relieved, we can all testifie: but it is a light and easie thing for these persons to disparage others, what worth soever may be in them.

That he hath now an allowance of 100. *l. per an.* is as false as the rest, and if he had it, he might be thought to deserve it as well as many others that have it; that of a levy from the Church to defray the charge of his journey to *Scotland* is a new business, and united in the brain of those that delight in lies, for there was no such thing: and the one of these persons cannot choose but know it, and both of them might have informed themselves better before they had published it, that the Lord Protector then General that called him thither did nobly reward him, hath always been thankfully acknowledged by him.

was so noble, that he would not let him serve him for nothing.

That the profits that came from the State, and the purchases that were made, were either before or after 51. these witnesses: Will. Barret. R. Warmingsham James Walker. Joh. Woarmbie. Tho. Newton. Th. Partington. Will. Thomson, and many more.

William Barret. Tho. Partington Will. Thomson. Wil. Linnie. Joh. Wharmbie. Tho. Gellibrand Tho. Goodier. John Bagly. Pet. Fearnhead. Tho. Birch. John Harrison. Ralph Bagly, and all others of the Church that have been with us.

The before-mentioned, so many as were members at that time are witnesses also against the Leavy.

Reply

Answer.

If the Letter from Mr. Tayler *be extant, why did ye not print it; for if Mr.* Eaton *and* Thomas Newton, *ever be cleared, it is that must do it, and not your peece-meale Collections, under which wit and words, may make a truth seeme a lie, and a lye seeme a truth. And who knowes your Author, knowes he is both ful of wit and words, to extenuate or aggravate to his own advantage: his greatest temptation in publique, being credit, and private profit, which meeting together, are like the sonnes of* Zerviah, *too hard for a* David, *without the help of a heavenly power, which Mr.* Tayler *conceived to be amongst you, as by his*

Reply.

As for Mr. *Taylers* Letter, which they again speak of, they know it is extant, for they saw it, and heard it read in the presence of Collonel *Venables*, and we printed a part of it, and left out the principal part of it, (which was that Collonel *Venables* sent the money to supply the want of his contribution, in that time of his absence) to our own great disadvantage, so far are we from cunning Artifices in acting in our own affaires; and that letter doth fully cleare both Mr. *Eaton* and the *Deacons*, and they have heard it read, (as was said before) and yet cease not to calumniate: What hope therefore of convincing them by printing it? And yet before that letter was found the *Deacons* declaring, that they had seen such a letter, and that they had according to it, awarded such monies to Mr. *Eaton*, (which was in a Church meeting) the Church was generally satisfied therewith, and of all that were present, there was only one man, (the one of these two persons, *viz. Robert Ridgway*,) that expressed himself unsatisfied, to the great offence of the rest, in these words, *Mr.* Eaton *hath made a long story, but he is not cleared for all this.* And the Letter being found, Colonel *Venables* gave witness to it, and hath many times declared Mr. *Eaton* and us to be without blame in that busi-

Will. Barr. W. Th[illegible] Will. Linn. T Partington Jo. Wharmby Edw. Hall, J. Sydebottom and many more persons might be named.

Reply.

Thomas Partington Ja. Johnson. Tho. Newton Rob. Warmingsham.

nes: & at the *Northwich*, where the one of these persons was, who had accused Mr. *Eaton* of unrighteousnes, in receiving that money, and whether also the other came the next meeting, after there had been a full and faire hearing, before Baron *Bruen*, Mr. *Fisher*, and Mr. *Angier*, which were Commissioners appointed to examine differences about sums of money, Mr. *Eaton* was cleared, and the Authours and Fomenters of these slanders, exhorted to repentance, for scandalizing a Servant of Jesus Christ, and Minister of the Gospel. And this Letter of M. *Taylers* was read at that time, and two of the *Deacons* took their Oaths, that they acted according to the known rules of distributing in other cases, and a third *Deacon* was at *London* at that time, but confirmed the same by oath at the next meeting, so that neither words nor wit carried this matter but truth and uprightnes, so that if these persons had not been of a bad resolved spirit, and given up to love and speak falshood rather then truth, they would not have declined the judgement of these Commissioners, and after their determination, have published so false and wicked a Pamphlet.

The Paper under the Commissioners hands declares so much.

And though they do again accuse Mr. *Eaton* to be ambitious, after credit in publique, and covetous of of profit in private, and make these two to be like the two Sonnes of

Answer.

charitable caution, appeares of fully distributing to Mr. Eaton, *if the necessity of private brethren were not exceeding pressing. And if it be the goodnes of God, that the Letter is extant, why was it not discovered, before the money came in question? which though it was sent in* 1651. *was never known to the Church (as we could heare of) till* 1656. *And that it should be now discovered, is so remarkable, as that it bespeakes it selfe to be the just hand of God, that others may feare and tremble, and beware of covetous under dealing. For truth seekes no corners, but no cause of feare and trembling to us, as you falsly apply it, unless for your and his unrighteous dealings.*

And

Answer.

And the aforesaid Will. Barret *saith yet, that he did not know of the money. And at that time there was no Elder but he and Mr.* Eaton.

Reply.

Zerviah, too hard for a *David*, without the help of a heavenly power, (which we hope Mr. *Eaton* through the help of an heavenly power, will reap great advantage by at the last;) yet we must say, that if these two evills be so predominant in him, he hath not taken the course he might have taken, to satisfie himselfe in either; for he hath had invitations to preach in great and publique places, and offers of hundreds made unto him, where he might have had applause and profit, and yet hath rather chosen to sit down in a corner with a few despised ones, and to accept of small things, then to leave us.

William Barret
Will. Thompson
Will. Linny
Will. Thomson
Edw. Tipping
John Wharmby
Tho. Newton.
Ja. Johnson
Edw. Hall
Tho Hughes
Jo Sydebottom
James Holme,
and very many others.

And for the Letter of Mr. *Tayler*, upon which they harp so much, it was discovered to the *Deacons* and others, as we have declared, and might have been to the Church, had there been any reason for it, long before the money came into question; yea, before received, and was lost again amongst a multitude of papers, till searched out by Mr. *Eaton*, upon the rumour of this money got abroad to his reproach. And though every thing be worthy to be observed, which the Lord permits to be, because a wise godly heart, will fetch profit out of it; yet it is not strange, that envy should work upon words spoken, (as *Joyce Hall* asserted, and these persons witnessed from her mouth,) by Collonel *Venables* not so considerately, though perhaps not at all at that time, with any evil intention to give advantage to others. *I sent moneys from Ireland*, said Collonel *Venables*, *hadst thou thy share in it?* And again, *I sent the money to the Church, and not to Mr. Eaton* not remembring (it may be) what direction he had given to Mr. *Tayler*, to write such a Letter. These were the words, and these words it seemes, administred matter to *Joyce Hall*, and to these two persons, through an old grudge harboured in their hearts against Mr. *Eaton*, to aperse him with unrighteousnesse, about this Sum of money. From which to cleare himself, he looked through his papers, and at last met with this Letter of Mr. *Taylers*, and produced it for his own justification, and appealed

William Barret
Tho Partington
Wil. Linny
Wil. Thomson
Edw. Tipping
Jo. Wharmby
Tho. Newton
Ia. Johnson
Edw. Hall
Ralph Dickenson, and very many more.

to the *Deacons*, whether from the direction they took from it, they had not ordered such monies to him. And there is cause of trembling, to consider, that malice should work so mightily in persons, where much of Religion hath been thought to be (especially in the one of them) as to render them uncapable of receiving satisfaction, after so full and clear a representation of things made unto them. And that they should dare to print such a Pamphlet, after so publique a tryal, which this matter received at *Northwich*. As for *William Barret*, his saying that he did not know of the money, we all understand how deeply his memory is charged with multiplicity of affaires, and if his memory faile him, it is not to be wondred at, after so long time elapsed. They know it fayl'd him in a matter of moment, when he said, *That he was not in such a place at such a time*, and yet was a principal actor at that time, in that place as was confessed on all hands.

Reply.

Concerning their being divided, which they quarrel at, the Certificate saith, that the persons that devised and first reported these monstrous untruths were divided amongst themselves, and so it was. They say, it is an untruth, for they were never divided; here is pretty juggling: they mean, they two were never divided, nor was that asserted, but *Joyce Hall* comes in with them as a third person in the Certificate, and she and they were divided; she against them, and they against her. They say, she told them so, and she saith, she told them not so, but that they imagined it themselves, and then cast it upon her. They appeal to heaven, and she appeals to heaven; and their appeals

Answer.

Whereas you say, we have since been divided among our selves, with high appeals to heaven, it is an untruth, for we were never divided; as for Joyce Hall *that told us, we leave her to answer for her self, who spake truth in the main, and if it had been a mistake in her, tis no ground for you to boast in anothers infirmity, except you free your selves:*

Answer.

ſelves: It is true, we did appeal to heaven, and ſo we can yet do, that what we teſtified was truth; for we teſtified nothing but what Joyce Hall *told us, and did not aſſert that the report was truth, being forewarned by* William Barrett *aforeſaid, that Mr.* Eaton *did not ſo much matter the buſineſſe of the money ſo he could entrap us. And if it were ſo hainous in* Joyce Hall, *to contradict her ſelf, what was it in Mr.* Eaton *to contradict himſelf twice in one thing, with high appeals to heaven; and afterward, when witneſſes were ready to have proved the thing, then and not before to confeſſe the truth? Is not this matter of trembling.*

Reply.

are in that wherein they contradict each other: And where is then the untruth that we have told, muſt it not be laid at their own door? And is it not remarkable, and may cauſe trembling, for theſe were three friends, all of them deeply diſcontented againſt Mr. *Eaton*, and watching for advantages. And one reports to the other two, ſomething groſſe and bad in Mr. *Eaton*, as was apprehended, and they readily receive it, and divulge it, and it comes to this at laſt, that a groſſe lie was told amongſt them, which was manifeſt, and did ſtare them in the face; then they divide, which were one before, and there is affirming and denying one againſt the other with dreadful words, and a fourth comes in to help her that was alone and was over-matched, and turnes the ſcale, being not a party, but a witneſſe. Was not this the hand of God, that they ſhould be thus confounded, while they were thus maliciouſly acting againſt Mr. *Eaton*? But their enmity againſt him hath reconciled them altogether again. And this appears in that they ſay of her, that ſhe ſpake truth in the main, and that it was a miſtake and her infirmity. Which are but fig-leaves to cover their own ſhame, for it was they that invented it, and the thing conſiſted not in the change of ſome words, which might [illegible]by miſtake, but in the addition of many words, which were never ſpoken, and it was the main thing, for.

had

had it been true, the unrighteousnesse of Mr. *Eaton* would much have appeared. But they are forced at last to confesse a contradiction in her, (and why not in themselves rather) and would take away the foulnes of it, by presenting a more grosse and hideous contradiction in Mr. *Eaton*.

This contradiction is one of those lying charges which was contained in a paper of *Thomas Wirrall* read in the presence of the Church, after he had renounced his membership; for which and for many other grosse miscarriages he was cast out.

The thing was thus, at a private meeting of Elders and some other persons, *Thomas Wirrall*, and *John Bruckshaw* being present, Mr. *Eaton* spake these words, That if all in the Church were like to some, he should count it as great a mercy as could come unto him, to leave the Church. To which words no reply was made. At the next Church-meeting *Thomas Wirral* brings in a charge against Mr *Eaton*, mentioning some of his words, and adding others of his own, *viz. unlesse the Church would clear him he would leave them, and should account it a mercy so to do:* Mr. *Eaton* peremptorily denyed such expressions, granted something, but not all as was presented, but neither he nor any that were present at the other conference (*John Bruckshaw* being absent) could remember what the words were that were spoken. After this there was another Church meeting appointed, at which *John Bruckshaw* was present; but before the day came, the very words that Mr. *Eaton* spake were brought to his mind, which he acquainted several persons with, and on that day, *John Bruckshaw* read the very self-same words out of a paper which Mr. *Eaton* had before mentioned to be his words, and upon his reading of them Mr. *Eaton* owned them as his, and this was the contradiction which is charged upon him. A most horrible abuse, worthy to be punished by a Judge, is herein put upon him, and we are many of us witnesses hereof. That which respects *William Barret* we are not able to say any thing to, but leave it to him to make his own answer.

Will. Barrett.
Will Linny
Edw. Tipping.
Will. Thomson.
Tho: Newton
John Sydebottom
Tho. Goodier.
Tho. Birch.
John Wharmby
Hugh Eccles.

Reply.

We have indeed presented it to the worlds view, that these two persons have been cast out of the

Answer.

You say two of us have since for that

and

Answer.

and other miscarriages been cast out of the Church. Why do you adde this, but to cast a vail before the eyes of the Reader, to make him think, that your abuse of so great an Ordinance will clear your innocency? What you charged us with, given since under your hands, make us not the subjects of excommunication, as we shall shew in time and place. But it seems, that this discovery of the money was the main thing for which, and also for other miscarriages of yours, we had rather be out then in. Your casting us out was but to cast an odium upon us, for justly leaving of you, and to cover some nakedness of your own you apprehended would appear to your shame. So that when Mr.

Reply.

Church for that and other miscarriages, that the world might know what spirits are abroad, and how great Mr. *Eatons* sufferings have been from unthankful and unworthy persons; and to shew what a sense the Church notwithstanding hath had of his uprightness and innocencie, in that they have thought themselves obliged to vindicate him, by a just censure past upon his unrighteous accusers. Whether that which we have charged upon these persons make them justly the subjects of excommunication or not, might have been brought unto tryal long since, as they know, if they would either have condescended that godly men of sound principles, of the Congregational way, or of the Presbyterian judgement, might have had the hearing of it. And very lately at *Northwich*, as Mr. *Eaton* hath informed us, the Commissioners, *Baron Bevin*, Mr. *Fisher*, and Mr. *Angier*, intreated Colonel *Venables* to go unto them, and to make the like proposal unto them again, but all in vain; their answer was, they would think of it, as they have said before; but it appeared that their resolution was, that they will either have men that are of corrupt and rotten principles to have the hearing of it, or they will have none at all. And they have found it the safest course for them to plead their cause in print, and to blast the reputations of others that way, then to bring it be-

Reply.

before upright and unbyaſſed Judges. for by that meanes their falſe and ſlanderous aſſertions and aſperſions may eſcape a juſt tryal.

And for the diſcovery of the money, which they ſay was the main thing for which they were caſt out; we anſwer, that it is notoriouſly falſe, nor was it any cauſe at all, nor was there any thing of truth diſcovered about it, which any of us had a mind ſhould be kept ſecret; but there is much untruth and falſhood diſcovered in theſe perſons, which have made all this noiſe about it, which might juſtly fill their faces with ſhame, & for which with other things they have been juſtly laid under that dreadful ſentence of excommunication, and ſo they are like to continue out of the Church till the Lord be pleaſed kindly to humble them, which in his own time (if they belong unto him) he will do.

Their leaving of us was to prevent their own being caſt out, which they ſaw was haſtning upon them; for we had long been exerciſed under the diſtemper of their ſpirits (which the Meſſengers of the Church upon a little diſcourſe with one diſcerned, and offences were more and more multiplied, ſo that there was at laſt no remedy but to cut them off from the Congregation of the Lords people, among whom they were wont to walk and to partake of holy Ordinances. The con deration of which (were their conſciences awakened) might be very affrightir g to their ſpirits.

And now ſeeing that after ſuch a cloud of darkneſs, which through miſchievous tongues lay upon Mr. *Eaton* his name, God hath been pleaſed to ſhew mercy, and make the light of truth break

Anſwer.

Eaton *is cleared, we ſhall ſo certifie with you, but not till then; and not till then, nor then we proved calumniators. But is not* William Barret *aforeſaid rather a Calumniator? Who certifies thus now? And yet ſince* October 6. 1656. *came to us and deſired us to appear in the diſcovery of this money, and promiſed to ſecond us therein: and wiſhed us to ſtay a while before we broke off, that he might go out with us, time would not be ſo long.*

break forth and ſo clear him from ſuch unjuſt imputations of unrighteouſneſs in reference to this ſum of money which they have made all this ſtirre about; and alſo in reference to another ſum mentioned in ſome of the Certificates, they may do well to remember what they have here promiſed, to wit, to certifie with us, how unjuſt they have been againſt him and us, and how juſtly we have proceeded againſt them.

As for *William Barrett*, we leave him again to make his own anſwer, not thinking it meet to meddle with that which they ſay privately paſſed from him to them, not knowing but that they may be as injurious againſt him in their relating things as we have found (to our grief and their ſhame) they have been to us.

Anſwer.

Your ſpirit of diſcerning that told you we had a grudge againſt Mr. Eaton *was a ſpirit of falſehood, for we had none againſt him. And how can you ſay, it was for endeavouring to heal our ſouls, when one of us had anſwered your 21. ſifting Articles to your ſatisfaction, and you never laid any thing to either of our charge, nor admoniſhed us, until one of us had admoniſhed you, and admoniſhed not*

Reply.

Whether theſe perſons had a grudge againſt Mr. *Eaton* doth not require any ſpecial ſpirit of diſcerning to determine it; nor have we profeſſed to have any ſuch ſpirit, to give them occaſion to ſay it is a ſpirit of falſhood. It was manifeſt to all within the Church, who were obſervers of things, and were unbyaſſed, that it was ſo, for he was the perſon that continually they ſtruck at, and hardly any thing could be ſpoke or done by him, but they gathered matter of offence from it to themſelves. And the hard ſpeeches that they have uttered in the eares of ſome of us upon all occaſions againſt him, have witneſſed how they have ſtood affected towards him. But now they have made it obvious to the world, what a ſpirit of malignity they carry for their ſearching into all things,

Will. Barret
T. Parlington
W. Thomſon
Will. Linnie
Jo. Wharmby
Edward Tipping.
Edw. Hall,
J. Sydebottom
Ja: Holme.
Tho Hughes
Ralph Dickenſon.
Job n Warberton.

Reply.

and their evil surmising where they can know nothing, and their wresting and perverting things against him, and their striving by all meanes, even unto the frequent violating of truth, to make him faulty, doth declare it.

The forementioned persons give witnesse to this also.

And it was for endeavouring to heal their soules, for distempet had (for some time) been growing upon them, and some temptations had taken hold on them; the publick Ordinance had not been so much frequented, nor private Communion kept up, but much remissenesse there was, and their spirits grew very high and troublesome, and if Mr *Eaton* reproved it was not accepted, so that he hath been forced sometimes to make knowne the trouble of his heart to others.

Answer.

the other, till the money was questioned, and then for no errour in doctrine, nor scandal in conversation, but because he would not tell you whether he told them (whom you call unjustly your professed enemies) of the money and would not (as you say) be satisfied about the money.

And though they say (to smooth the matter over, and to remove suspition from the Reader) that the one of them answered to the one and twenty sifting Questions, yet we know that the one of them is against baptizing of Infants, singing of Psalmes, against which reproachfull expressions have been used (as used in the Churches of the Saints) an instituted Ministry and Ordinances, as dispensed by Pastors and Teachers, and withheld his contribution upon that account, declaring that when Mr *Eaton* could prove himselfe a Minister, so indued with power from on high, as the Ministers of Christ were in the primitive times, then he would acknowledge those Scriptures to be in force, in reference to him, which speake of Ministers maintenance; Nor doth he acknowledge any such power now in the Church of delivering up to Satan, as the Apostle speaks of in 1 *Cor.* 5. 1. And as for the other, he is not right in his Judgement, nor laudable in his walking, but because he is cast out we shall let him alone.

Will. Barret

Will: Linny
Tho: Partington
Will: Thomson
Jch. Warmby

And though there was a slownesse in the Church in setting upon them a solemne admonition, yet the offences were many which were committed by them, of which we warned them oft,

and

and with much patience laboured to have healed them, therefore it is most untruly represented, that we never laid any thing to either of their charge, before the one of these admonished us, which gentleneſſe, was at laſt ſo greatly abuſed by the one of them, that when the Church reprooved him, he had the impudence to admoniſh the Church; And in reference to the other of them, when the divulging of untruths againſt Mr *Eaton*, was added to many former offences, and being charged with it, and one place mentioned where it was done; when there was perverſeneſſe found in him, and the thing would neither be confeſſed, nor denyed, there was then a ſolemne admonition ſet upon him for all his miſcarriages together, wherein we conceive we diſcharged a duty, and offended not.

William Berret
Will. Linny
Tho. Partington
Will. Thomſon.
John Wharmby
Eaw: Hall.
John Sydebotton
Tho. Hughes
and very many more.

Anſwer.

The righteous proceedings of God will be more clearly beheld, if he enable you to give glory to him, by certifying the truth of what you know, of your own knowledge, and not what you were taught by another, For by the rigour and equivocation of the Style, the Author may eaſily be diſcerned.

Reply.

If the righteous proceedings of God may more clearly be beheld by enabling us to give glory to God, by certifying the truth of what we know of our own knowledge, then through Gods grace we can and will give glory to God; for we will certify the truth as it is in our Conſciences, which is this.

In the latter end of the yeare, 1651, a letter directed to Mr *Eaton* came from Mr *Taylor* in Colonell *Venables* name; in which 24. *li.* was mentioned as ſent by him for contribution money, with ſpeciall direction to the Deacons, to conſider Mr *Eaton*, and this money was to be got in by Mr *Eatons* induſtry, and we were acquainted with all this very ſoon after the receit of this letter, and thereupon ordered that Mr *Eaton* ſhould have 20 *li.* of it, and the poor the reſt, before any penny of it was received: for the letter came over without the money, which was to be received as it could be got. And this we did with much

Tho. Newton
Ed. Typing.
John Wharmby

much uprightnes of ſpirit, apprehending that it was moſt ſuitable to the rule of righteoulneſſe, and did moſt anſwer the mind of the Donor; And there was nothing of privacy intended by any of us, in this tranſaction.

And we do now furtl:er certify, that God may have the glory of it, and that they may have the ſhame of it, (if by that means they may be brought unto repentance) that they have moſt groundleſſely, and unjuſtly, made a great ſtirre and buſſle about this matter, and have by their evill ſurmiſes and many groſſe untruths, laboured to poſſeſſe the minds of men, with an evill opinion, both of ours, and Mr. *Eatons* honeſt, direct, and aboveboard dealings, to the great diſhonour of God, defamation of Mr. *Eaton*, and reproach of us who are the *Deacons*; And that they have great cauſe to be deeply humbled beſo. e God, for theſe their miſcarriages, and whatſoever they collect from the rigour or equivocation of the ſtyle, wherein they groſſely abuſe Mr. *Eaton*, whoſe plainneſſe doth teſtify for him, that he is a ſtranger, (as we beleeve) to equivocation, & which we alſo have in deteſtation, yet our Certificate is not guilty of it. And we do aſſert, that we have not been taught by Mr. *Eaton* or any other, to ſpeake or act any thing contrary to the truth, as it is in our Conſciences.

Reply.

There is much falſe-dealing in repreſenting things out of the letter & Certificate, they do concur (indeed) and both ſpeak of very preſſing neceſſities of Brethren, and theſe perſons leave out the words: *very preſſing*, and *exceeding preſſing*. They both ſay that Mr. *Eaton* ſhould be very fully conſidered, if neceſſities be not exceeding preſſing, and theſe perſons change it and ſay, *that neceſſities muſt be firſt conſidered before Mr.* Eaton *be conſidered at all or have any part of it*. If they had ſaid that very preſſing neceſſities muſt be firſt conſidered, before he had had any full part of it, they had ſaid the truth, but

Anſwer.

For Colonell Venables *Certificate about the* 24. li. *we ſhall ſay nothing againſt it, but it may be true, and yet Mr.* Eaton *never the more cleared thereby; for the neceſſity of Private Brethren ſhould have been firſt conſidered, before Mr.* Eaton *ſhould have had any part of it, which both the letter*

and

and the Certificate do testifie.

as they have expressed it, it is a lye instead of truth.

And some other words which are in Mr *Taylers* Letter are left out in their mentioning of it, to wit, *That the moneys sent by Colonel Venables was to supply the defect of his contribution in the time of his absence*; on purpose (as may be feared) to darken the truth. For the words carry great light in them unto the justifying of Mr. *Eaton* in all that he hath received, and of the Deacons in all that they have allotted. But enough hath been said of this already.

Answer.

We shall leave it to the judgement of the impartial Reader, to whom the charges of lying, forging, fomenting, calumniating and malitious slandering, endeavoured by the Certificates to be cast upon us, doth of right belong.

Reply.

And now seeing they commit all to the impartial Reader to judge of, if their representation of things had been without impartiality, they might have done it with more honour and comfort. But having abused the Reader all along with false and malignant representations, they have disabled him from making a right judgement, and if he make any judgement at all from what they have declared, he must see cause (we doubt not) having read this reply to recall it.

By what hath been presented the Reader may easily discerne, that their Answer to the Certificates doth either wholly, or for the most part consist of deceit, untruth, slander, evil surmising, sinful shifting, scorning, malice.

Consider the several pages, and it will appear.

Page 6. *Untruth in these words.*

Hall, and added thereto, came to be much aspersed.

Our desires are not to cast aspersions upon the persons of others, when yet they took up the report of *Joyce* and divulged it, by which Mr. *Eaton*

Witness.

Witnesse the relation which they make of the discourse betwixt *Joyce Hall* and themselves.

Ibid. *Deceipt and fraud.*

None of the persons you intend in the Certificates did ever mention 28 *l.*

Page 7. *Vntruth in these words.*

When they ask, whether it be a grosse lie to testifie what they were informed of, when yet they knew that they were charged withlying, not

Ibid. *Deceit equivalent to a lie.*

for testifying what they were informed of, but for speaking what they were not informed of, but had forged and divised.

Will. Barret and *Katharine Ashton* declared, that *Joyce Hall* had cleared them.

Page 8. *Vntruth in saying that.*

Mr. *Eaton* confessed, that the 24 *l.* was sent to the Church, and not to him, and that he wrote to Colonel *Venables*, and by that means altered his

Ibid. *Vntruth in saying that.*

mind, and got the money.

Mr. *Eaton* said, if he might not take the money upon that account, yet he might upon this account. Co-

Ibid. *Vntruth, in saying that.*

lonel *Venables* his former Wife, gave two shillings six pence each Lords day, which computed will come to four and twenty pounds since she dyed.

Colonel *Venables* had paid for a dead Wife.

Ibid. *Vntruth and a scoffe in saying that.*

They mention Colonel *Venables* his sending Furrs to hide the lie, which was told when they reported,

Page 9. *Sinfull shifting.*

that he had sent other moneys to Mr. *Eaton*, to cut him off from claiming any part in the four and twenty pounds which he sent.

The Deacons were not acquainted with the money which was sent unto their dispose.

Ibid. *Vntruth in saying that.*

They believe that none of the Deacons, but *Thomas Newton*, knew of the money.

Ibid. *False surmise, which is equivolent to an untruth in saying.*

Page

Page 10. *Vntruth in these words.*

All the Deacons, except *Thomas Newton*, said, that they never heard or knew of the money.

Ibid. *Vntruth in these words; spoken of the Deacons.*

You formerly denied it.

Ibid. *Great deceit in inquiring why the Particle* (But) *was put in.*

They might have known why; It was to discover an untruth, that they were guilty of in reporting that Mr. *Eaton* had taken all the money that Colonel *Venables* sent, when yet it was but 20 *li.* They would not seem to know it that they might abuse us by it.

Ibid. *Evil surmise in these words.*

It is not known what poor had the three pound, nor who had the other twenty shillings; this is of the nature of a high slander.

Ibid. *Vntruth in saying.*

None of the Deacons knew of the Letter.

Ibid. *Slander and untruth in saying.*

Mr. *Eaton* kept the Letter in his own custody both from the Deacons and the Church.

And in saying,

Mr. *Eaton* therefore did it because he knew Mr. *Taylers* directions were not that he should have 20 *li.*

Ibid. *Slander in these words.*

Though we call it not Church robbing, yet it was a covetous interposing betwixt the poor and the money.

Ibid. *Vntruth in saying.*

Mr. *Taylers* directions had been observed if Mr. *Eaton* had had the better half of the money sent.

Page 11. *Vntruth in saying.*

Colonel *Venables* intended not the money should have been so divided. For he intended it should be divided, as in discretion the Deacons should do it, for he committed it to them.

If

If committed to the Deacons, all should have gone to the poor, because Deacons are for the poor: But where find you that they are for Church Officers? In this appears an evil eye; they have grudgings against that they knew Colonel *Venables* intended him. | Ibid. *Malice in these words.*

You are not ashamed to say, *You shewed no favour*: herein they make favour, not righteousnesse, to be the rule observed by us the Deacons in our dividing, and us shameless in denying it. | Ibid. *Slander in these words.*

They strive to make us guilty against all reason, we plead we have acted, according to old known rules, deliberately and justly agreed upon at first, and yet we must be guilty. | Ibid. *Malice and perversenesse.*

In the value that they put upon Mr. *Eatons* estate which he hath by his Wife. | Ibid. *Vntruth.*

In the forty pounds *pey annum* spoken of, as received by Mr. *Eaton*, from sequestrations. | Ibid. *Vntruth.*

In mentioning what Mr. *Eaton* purchased in the value, and especially in the time. | Ibid. *Vntruth.*

In applying the forty or fifty pounds received as Chaplain to *Chester* Garrison, especially in reference to the time, for it was long before. | Ibid. *Vntruth.*

They speak of four pounds to the poor, and adde these words, *If they had it*, meaning, if they were not cheated of it. | Ibid. *Wicked surmise in this.*

If Mr. *Eaton* kept close these things, and pleaded necessity, was it not to keep you to your unequal division. | Page 12. *Evil surmise in these words.*

Ibid.

Ibid. *Malice in these words.*

And why do you so, seeing he hath no children, and hath kept no house since he was Pastor, these twelve years, herein they shew a spirit of envy, all is too much that is given to him.

Ibid. *Slander implyed in these words.*

But the nature of covetousnes is, that much would have more.

Ibid. *Vntruth in these words.*

He hath now an allowance from the State of one hundred pound *per annum.*

Ibid. *Evil surmise equivalent to a grosse untruth in the Querie they make.*

Whether there was not a Levie from the Church for his journey to *Scotland?* When yet the one of them knows the contrary.

Ibid. *Evill surmise in these words.*

Your piece meal Collections, under which wit and words may make a truth seem a lie, and a lie seem a truth.

Ibid. *Slander in these words.*

Who knows your Author? (they mean Mr. *Eaton*) knows he is both full of wit and words, to extenuate or aggravate to his own advantage.

Ibid. *Slander again in these words.*

His greatest temptation in publick, being credit, and in private, profit.

Ibid. *Slander yet again in these words.*

If it be the goodnesse of God, that the Letter is extant, why was it not discovered before the money came in question?

Page 13. *Malice and slander in a high degree in these words.*

That it should be now discovered being sent in 1651. bespeaks a just hand of God, that others may fear and tremble and beware of covetous undermealing.

Ibid. *Slander again of high nature in these words.*

No cause of fear and trembling to us, unlesse it be for your and his unrighteous dealing.

We were never divided, that is, not we two, *Robert Ridgway* and *John Bruckshaw*, but you three, *Robert Ridgway*, *John Bruckshaw*, and *Joyce Hall* were divided, of which the Certificate speaks, as you know.

Ibid. *Deceit in these words.*

In charging contradiction, (with appeals to God) upon Mr. *Eaton.*

Ibid. *Slander of the highest and most dreadful kind.*

They will shew in due time, that they were not the sub jects of *excommunication*, when yet they have avoided motions of hearing, unlesse men unsound in judgement might be their Judges.

Page 14. *Deceit in saying.*

The discovery of the money was the main cause of *excommunication*; Their conscience knows otherwise: *Joyce Hall* first mentioned the money to them, and yet she is not cast out.

Ibid. *Vntruth and slander in saying.*

Your casting out, was but to cast an odium for justly leaving you, and to cover some nakednesse of your own.

Ibid. *Vntruth and slander in these words*

Your spirit of discerning is a spirit of falsehood.

Ibid. *Slander in saying.*

You never laid any thing to our charge, untill one of us had admonished you.

Ibid. *Vntruth in saying.*

They intimate that we were taught by another to say that in our Certificate, which was not truth in our own conscience.

Page 15. *Vntruth and slander.*

The Certificate and Letter testifie, that the necessities of private Brethren must first be considered of, before Mr. *Eaton* was to have any part of the money sent.

Ibid. *Vntruth in saying.*

A Copy of the Letter sent from Mr. Tayler, *endorsed thus.*

To my deare Brother, Mr. *Samuel Eaton*, Teacher to the Church of *Duckenfield*, these with truſt deliver.

And within directed to the Elders and Deacons of the Church of Duckenfield.

So much of it as concerneth this preſent buſineſs.

MY Colonel and our deare Brother, being this day to take a journey, deſired me to write to you, and to aſſigne 24. *l.* to be payd by *Thomas Bickerſtaffe* of *Preſton*, as part of 68 *l.* due to me, for the uſe of the Church, and to ſupply the defect of his Contribution in this time of his abſence, promiſing to pay the ſame Summe to me here, and it is his deſire to the *Deacons*, that if the neceſſities of private members, be not exceeding preſſing, that they would very fully diſtribute to my Brother *Eaton*, and the rather, becauſe that after my removal, and when the Church had but one Teaching Officer to maintain, my Brother *Eatons* maintenance was not ſo honourable, as we hoped it would have been, unleſſe I have been miſinformed.

My Colonel is deſirous that my Brother *Eaton* ſhould call for the money, and take my receipt, to deliver to *Thomas Bickerſtaffe*, becauſe happily he will moſt reverence him, and be moſt afraid to put him off with delayes.

Thomas Worrall, *his Anſwer to the* Certificate.

FOr the better underſtanding of it, the Reader may take notice, that in a paper that is now in our hands, *Thomas Worrall* makes ſuch a charge againſt Mr. *Eaton*, that he or his Agents for him, pleading want, thereby got that money which was at firſt intended for the poor, *Thomas Newton* knowing that it reflected upon

upon him in his Certificate, saith thus: And whereas it is charged maliciously by some, that he, viz. Mr. *Eaton*, or his Agents for him pleaded want, and did thereby get such monies to himself, &c. I do hereby assert, that I spake not one word of want, but only said, that he had lately borrowed money, which was a truth. Nor did Mr. *Eaton* wish me to speak such words: nor did he know that I spake any such words till I told him, nor did Colonel *Venables* make any mention of the poor.

To this *Thomas Worrall* returnes this Answer.

Reply.

When Colonel *Venables* brought 10 *l.* to *Thomas Newton*, he conceived (as in truth it was) and as himself saith, that it was contribution money, because it was a long time since he had given any; and knowing that if so, then Mr. *Eaton* would have a great share therein, he said innocently, as we have cause to believe, without any design, that it came seasonably as to Mr. *Eaton*, for he had lately borrowed money: Colonel *Venables* his answer was such, as made him think that indeed he brought it for him; for he said, he was glad it came so seasonably for him, and declared no other use, and thereupon *Thomas Newton* gave it to Mr. *Eaton*, as left for him, not knowing of any alteration, (if there were any) in the Colonels purpose, occasioned by his words; for the Colonel declared not so much, but left it for him, as he hath said since. For this *Thomas Newton* was at first called Mr. *Eatons* Agent, viz. one that Mr. *Eaton* had imployed, (for such a one is properly an Agent) and one that by pleading Mr. *Eatons* want or necessity, had changed Colonel *Venables* mind, and got that money which was intended for the poor.

Now though this do appear to be false (for Mr. *Eaton* never im-

Answer.

It is cleare from your own Certificate, that you was the Instrument to get Mr. Eaton *the money, though he might not bid you, nor know of it till you gave it him, so that his not imploying you, makes you a voluntary Agent, which is so much worse on your part.*

imployed him, not knew that he ſpake any thing) yet ſtill he muſt be an Agent, a voluntary Agent, and that is made to be the worſt kind of Agent. Truly ſuch perverting and wreſting, and miſinterpreting mens upright honeſt and harmleſs expreſſions and actions, and publiſhing the ſame to take away their reputations, is ſufficient to put Towns, Countries, and Commonwealths into Combuſtion, and to take away peace from the Earth. And becauſe it doth appear that Mr. *Eaton* received not this money, but as it was delivered to him, (as left for him) by the Deacon *Thomas Newton*, that received it from Colonel *Venables*, it is ſufficient alone to acquit Mr. *Eaton* from guile about it, but as *Solomon* ſaith, who is able to ſtand before envie?

Anſwer.

Though you uſed not the word (want) yet that it came ſeaſonably, becauſe he had borrowed monies, is of ſtronger import then the word (want.) For many will rather want, then borrow to buy Land, or rent which he did about that time. And yet this was your Argument to get him that money which was given to the Churches diſpoſe, as Colonel Venables *certifieth himſelf. And Mr.* Eaton *in a Letter to*

Reply.

If *Thomas Newton* uſed not the word (want) why then did he publiſh ſo great an untruth in his paper which he read before the Church, againſt Mr. *Eaton* and him, in which theſe words are found (*he or his Agents pleading want*) nor is it of ſtronger import to ſay, *ſuch a one hath lately borrowed money*, then to ſay, *ſuch a one is in want*. For it may be any mans caſe to borrow money, upon ſome occaſion, and not be in want or poverty. Nor will any wiſe man ſtick to borrow money of a Friend, though it be to buy Land, or rent, if there be a conſiderable reaſon why he ſhould do it. And if he have of his own wherewith to do it, though perhaps not all of it, in ſuch readineſs, which was Mr. *Eatons* caſe. Nor were any ſuch words uſed as an Argument to get Mr. *Eaton* that money, but an apprehenſion that that money at leaſt was princi-

pally

Reply.

pally intended for him, caused those words to be spoken; and if Mr. *Eaton* confesses, that he was in want at that time, he did not say that he was in poverty at that time, (which is the sence that (want) in his charge carries) or in such want, as to be put upon any temptations by it, to take that which did not belong unto him. only he was more willing to accept of that which was left for him. But this straining of all things to make the innocent guilty, would set the world on fire, if there were but persons enough of such a spirit.

Answer.

Mrs Venables, *confessed it was want that caused him to take it.*

Reply.

And whereas he saith *Thomas Newton* might have told him the reason of his borrowing money, It is true, he might so, if he had known what fire-brands had been so neare, what mischief evill workers would have wrought out of harmlesse expressions; Or if Colonel *Venables* had asked after a reason of his borrowing money, he should not have been silent, but have declared the best he knew: but it would not have been that reason, for he understood it not, (as he saith) that it was to buy Land or Rent, nor (indeed) was it. What he bought, was bought before this money was borrowed. But what hath he to do with this matter? Whose Agent is he? Or whose cause doth he plead, that he busieth himself in such interposing? If he should suffer upon such an account, what comfort would he have for suffering as a busie-body in others matters. As for Mr. *Eatons* buying Rent, (for Land he bought not) which he so often mentioneth, as if it were some great transgression, that which occasioned it, might justifie him in it. His own Land was sub-

Answer.

You might as well have told him the reason of his borrowing money, if you had been faithful in your Office; which was to buy Land or Rent, & the Colonel *would not, (as himself confesseth) have so said.*

to the payment of a yearly Rent, which he attempted to free it from, but could not effect it, without buying more then it; for that which he bought of others Rents was for his own security, because his Land was chargeable with the whole Rent-charge of that place, by which meanes he was lyable to suffer, though others made default, as very lately some have done; which was a bondage from which he might honestly desire to deliver himself. And if Colonel *Venables* had known all this, and yet would have withheld his money, lest he should further it, Mr. *Eatons* losse would not have been much, for he could have helped himself another way, and Colonel *Venables* his respect would have been but little, and lesse then might justly (all things considered) have been expected.

Answer.

Whether you speak truly or no, in saying he declared no other use for which he intended it, I shal leave it to Colonel Venables *himselfe, who saith, he told you, he desired* Ralph Hall *might have* 40*s. out of it, and that you should acquaint the* Church *with it, which had you done, and given* Ralph Hall *the* 40. *shillings, had more beseemed a Deacon, whose work is to care for the poor, as* Act. 6. *shews,*

Reply.

Whether *Thomas Newton* speak truth or no, is neither to be left to him, nor to Colonel *Venables*, nor to any other to judge of: he hath been upon his Oath before the Commissioners, and if Col. *Venables* have spoken contrary, he hath contradicted himself, as by witnesses before the Commissioners doth also appear. As for his Office, and what most beseemes him in it, through Gods grace, he understands it, and needes not his instruction, who would limit it to the poore, (as may be feared) against the light of his own Conscience. And it is notoriously untrue, that he interposed betwixt the poor and the money, when as (1) there was not any mention of the poor at all, and (2) there was never any summ of money given to the *Deacons*, for the use of the Church, but the greater part by far did still go to the

Teaching,

Reply.

Teaching-Officers or Officer, and that moſt righteouſly as before hath been plentifully ſhewed. Whereas he ſaith, Mr. *Eaton* reported that he was 800 *l.* better then in the beginning of theſe troubleſom times: it hath been often aſſerted, but never proved, and Mr. *Eaton* doth believe, that it is notoriouſly falſe. Nor doth he know how it could be conſiſtent with truth, at ſuch time when he ſhould ſpeak it, if he ſpoke any thing at all to that purpoſe.

He remembers that he hath ſometimes taken occaſion, and once in this mans company, to dehort from worldly mindedneſs, and to a dependance upon God, for outward things from his own experience, ſaying, that he had found it thus, that when he moſt ſought the world, it moſt fled from him, and when he moſt did caſt it off, and waited upon God in the work that he had called him unto, he then enjoyed moſt of it.

Why *Thomas Newton* did not give *Ralph Hall* 40. ſhillings, the reaſon is in readineſs, becauſe Col. *Venables* did not order it to be ſo done, but left it for Mr. *Eaton*. † And why Mr. *Eaton* doth not give it him, ſeeing he knowes now, that it was the Colonels minde for *Ralph* to have it, and not he to have it at all, hath been declared before the Commiſſioners, viz. becauſe Colonel *Venables* himſelf undertook to provide for

† *Col.* Venables *hath given witneſſe to this before the Church.*

Answer.

though it would not acquit you from being an Inſtrument on Mr. Eatons *behalf, to interpoſe betwixt the poor and the money, though he hath reported he is* 800 l. *better then in the beginning of theſe troublous times.*

Why did you not give Ralph Hall *the* 40 s. *and why doth not Mr.* Eaton *give it him, ſeeing he knowes now it was the Colonels minde, and not he to have it at all, as Mr.* Eaton *hath confeſſed himſelfe, and gave* Ralph Hall 10 s. *and wrote to Colonel* Venables, *that he would give him the other* 30 s. *and yet afterwards wrote by* William Barret *to the Colonel, that if he would have* Ralph Hall *to have the* 30 s. *he muſt pay it himſelfe; for he would*

Answer.

would not, and to this day it is not payd.

Reply.

Ralph Hall, and declared he left the whole 10 l. for Mr. *Eaton*, and this was done when he was called to give witness of the truth of that matter, (how he had left that money) before the Church. And there are the Oaths of many godly men, taken for the proving of it.

The Commissioners, viz. Ba. Bruen, Mr. Fisher, *Mr.* Angier, are witnesses that this was proved by the Oaths of many.

And though Mr. *Eaton* did once think that it was by some mistake, that he had it all delivered unto him, and thereupon offered to return 40 s. back: yet that was his mistake, for (1) Colonel *Venables* acquitted him from it in private discourse, after he had so promised, and afterwards more publiquely before the Church, as hath been shewed already. And if Colonel *Venables* will vary from this, and declare that he intended 40 s. of it for *Ralph Hall*, and thereby endeavour to bring a scandall upon Mr. *Eaton*, he is like to have the dishonour of it at last, and Mr *Eaton* is not bound to attend him in his varying.

Answer.

For Colonel Venables *Certificate, he hath declared himselfe to the truth of his Wives letter, that he first intended the ten pounds for the* Church, *and not for Mr.* Eaton, *when he brought it to* Thomas Newton, *and that it was* Thomas Newtons *telling of him, that it came so opportunely, because Mr.* Eaton *had bor-*

Reply.

If Colonel *Venables* first intended the ten pounds for the Church, excluding Mr. *Eaton*, it was that which was never done since the Church was first constituted, though several sums have been given to the Church by several persons of quality, besides Colonel *Venables*; and the lesse is Mr. *Eaton* beholding to him, and yet unless Colonel *Venables* had expressed himself so, and by a particular mention of Mr. *Eaton*, had excluded him, it would not have been so done; for that which is given to the Church, if no more be said, is given to the maintenance of the Teaching-Officer, and what can be spared therefrom to the poor. And this

Edw. Tipping
Jo. Wharmby
Ja. Johnson
Tho. Newton

Edw. Tipping
Jo. Wharmby
J. Johnson
Tho. Newton.

H

Reply.

this Cob *Venables* knowes well enough, and so do all these persons, though they thus perversly appear. And though Col. *Venables* might intend, yet it cannot be said, that he therein declared to the truth of his Wives Letter, for there is no such thing mentioned in his Wives Letter.

But if it were his purpose, and he altered his minde, at least so farre as concerns 8 l. of the 10 l. and if he told his Wife so, why then doth she say in her letter to this man, that Mr. *Eaton payd himselfe for his Journey to London; with the Churches money*, when yet as it seemes 8 l. of it was his, by that change of minde, which the Colonel confessed. And doth he declare to the truth of that part of his Wives Letter? And if not, what an untruth is this man guilty of, that thus arg ues for him?

But the Colonel saith, he did not know that Mr. *Eaton* borrowed money to buy Land or Rents. This is mentioned again, as that which (it seemes) sticks much in all their stomacks. What if he did not? Yet (1) Ten pounds would go but a little way in buying Land or Rents; Mr. *Eaton* will not be much enriched by it. (2) If he did not know, that it was to buy Rents, (for though Land was alwayes named, yet no Land was bought) yet he knew his own duty, which was to help to beare the burthen of the Church, in

Answer.

rowed money, which moved him to change his minde, and say, he was glad it came so opportunely; but saith he did not know that he had borrowed money to buy Land or Rents, and further saith, that at the same time he did not intend the whole 10 l. *for Mr.* Eaton, *but bad* Thomas Newton *acquaint the Church with it, and desired that* Ralph Hall *might have* 40s. *out of it. And Mr.* Eaton *himselfe in a Letter to Col.* Venables, *confessed that he understood him so, and that he had given* Ralph Hall *ten shillings, and would send the Colonel* 30 s. *more, to make it up* 40 s. *to give* Ralph Hall, *and the reason that he gave the* Certificate, *was because*

Mr.

Answer.

Mr. Eaton *had so promised as aforesaid, which if Mr.* Eaton *had according performed, he had done* Ralph Hall *no wrong, and if* Col. Venables *gave his* Certificate, *not mentioning the whole of the business, as since he hath done, nor did declare the whole business at some other times, when he was asked of it, it doth not therefore cleare Mr.* Eaton, *that Mr.* Venables, *viz. the Colonel committed an Errour of love, to cover Mr.* Eatons *shame, but shewes his ingratitude, in making such returns to Col.* Venables, *as since he hath done.*

Reply.

maintaining Officers, and in other things which occasioned charge to the Church; he being one of the principal members for wealth and riches, at least he once knew it, being a member in the first constitution of the Church. (3) It needed not to have been such a grief and trouble to him, that he changed his minde through misapprehension, and left that money for Mr. *Eaton*, which he intended for the Church; for Mr. *Eaton* was as much dammified in his estate, (as we are informed) by his journey to *London*, which he took in the time of the Colonels deep affliction, as that came unto. We are sorry that there is occasion of declaring our selves in things that do and will reflect upon the Colonel. This wretched Pamphlet put forth partly in the defence of the Colonel, by these persons, doth put an absolute necessity upon us so to do, (which otherwise we should have been far off from, unlesse we should permit the innocent to suffer by our silence.

But he saith, that there was 40 s. notwithstanding this change of the Colonels minde, which he bid *Thomas Newton* to acquaint the Church with that *Ralph Hall* might have it, for he did not intend the whole ten pound for Mr. *Eaton*. This *Thomas Newton* hath taken his Oath against. If this be so, why then did he declare in the Church that he did intend the whole 10 l. for Mr. *Eaton*, yea at that time, when he first left it with *Thomas Newton*, It was proved by Oath against him, before the Commissioners.

But he further saith, that Mr *Eaton* himself in a Letter to Colonel *Venables* confesseth, that he understood him so; *viz.* that *Ralph Hall* should have forty shillings out of the ten pound, &c. Mr. *Eaton* (indeed) did understand such a thing some weeks after he had received the ten pounds, and offered to return forty shillings back, but he mistook in so understanding, for, as was said before, Colonel *Venables* first to Mr. *Eaton* himself (though now he declares otherwise and there were no witnesses, and therefore it must fall) and afterwards to the Church said, that he intended it wholly for Mr. *Eaton* when he first left it; and he at the same time, in the hearing of some Brethren he said, he would provide for *Ralph Hall* another way; but this hath been spoken unto before, and before the Commissioners also, yet they lead us (and indeed enforce us) to these needlesse repetitions.

But it is further said, that the Certificate which he gave respecting the ten pounds was bottomed upon that promise of Mr. *Eatons* returning thirty shillings back, (*Ralph Hall* having ten shillings already) but this hath not the least colour for it, because long before the Certificate was given, yea, before he was called by the Church to give witness how he had left that money; Colonel *Venables* knew by a Letter that *William Barret* wrote unto him, that Mr. *Eaton* would not return any such money back nor was there cause, for he had released him from it; and in declaring in open Church that he intended it all for him, and would supply *Ralph Hall* another way. And himself rendred the reason, why Mr. *Eaton* had done *Ralph Hall* no wrong, because he changed his mind at first when he left the money, and intended Mr. *Eaton* should have it all, which was long before Mr. *Eaton* made any promise of returning any thing back.

Of this many have taken their oaths before the Commissioners.

And if there be an error in the Certificate, or in his answer before the Church, when called to testifie the truth, it was not in that he declared not the whole business, but in declaring that which was false. For to say, that Mr. *Eaton* had done *Ralph Hall* no wrong, because he altered his mind at first, while with *Thomas Newton* upon *Thomas Newtons* words, and left it all for Mr. *Eaton*, which the oaths declare; when yet the true cause, (as is now alledged) why Mr. *Eaton* had done *Ralph Hall* no wrong was, because Mr. *Eaton* had promised to return thirty shillings back, having given ten shillings already, this was not a

meer

meer silencing of something that was truth, but it was an uttering of that which was an untruth. And to think that Colonel *Venables* would tell a lie for Mr. *Eaton* in favour to him, unmoved and untempted thereunto (for to this day it is not charged upon Mr. *Eaton*, that ever he opened his lips to intreat him to palliate the business for him) is very unreasonable; but every one may see that the temptation is now strong upon him (having accused Mr. *Eaton* in what he formerly cleared him) to pretend, that what he spake before the Church, and since in his Certificate, was in favour, least he should be judged to be a malicious slanderer of Mr. *Eaton* against his knowledge.

And he saith he hath committed an error of love to cover Mr. *Eatons* shame, and yet Mr. *Eaton* is not the more clear. But who hath told him so? If Colonel *Venables*, his sing'le testimony without proof (especially wherein there is so much contradiction) is not to be received against any in a matter of such moment. And this is a worse slander then the former (if he have it from him) that after Mr. *Eaton* hath abundantly been cleared out of his own mouth, he should overturn his own testimony, in saying, he erred by too much love to Mr. *Eaton*, in striving to cover his shame. And who can believe his declaration now, that considers his testimony and certificates before? And how unreasonable is it to say, that it was an errour of love to cover Mr. *Eatons* shame, when as neither Mr. *Venables* himself, nor any one from him, did ever charge Mr. *Eaton* with any thing that was shameful about this matter? or of this kind, though there was many times private discourse betwixt them; and though his eares were filled with Mr. *Eatons* complaints against his Wife, for scandalizing him in that Letter, she wrote to this man.

And after he had given his Certificate Mr. *Eaton* came to him (having heard of some dark derogatory expressions that came from him to another, which afterwards came to nothing) and intreated him, that if he could lay any thing to his charge, he would deal truly with him, and speak plainly, and he should take it thankfully, but the Colonel would declare nothing, but was troubled that Mr. *Eaton* should suspect him. And can any man imagine then, that Mr. *Venables* should so declare in the Church, and so certifie to the world to cover his shame, and never tell him of it?

Mr. *Eaton* charged him in a Letter with this, and in his answer he denies it not.

And

Rob. Warmingsham.

And at that time, when in discourse with another in his garden, he did attempt by suggestion to disparage Mr. *Eaton* somewhat in some expressions (all which was because Mr. *Eaton* would not let the matter rest that respected the scandal that his Wife had brought upon him) yet even then he cleared him in reference to the forty shillings, and signified, that he altered in his mind whilst with *Thomas Newton*, and left it for Mr. *Eaton*, and would provide for *Ralph Hall* another way.

But all these things have been before the Commissioners, who have determined Mr. *Eaton* to be clear (though this Champion for Colonel *Venables* saith he is not) and have declared all these imputations, to be groundless, unjust and scandalous, and have exhorted the Authors and fomenters thereof to humiliation and repentance. Mr. *Eaton*, as he hath informed us, read this whole Section to two of them, and desired them to declare, whether all these things had not been before them; they answered they had: He wished them to speak, whether they had not cleared him notwithstanding, they answered, it was so; He intreated the favour, that they would certifie so much; they answered, they had done it sufficiently already, and would not be obliged to doe it againe upon the coming forth of every idle Pamphlet.

And concerning ungratitude: Mr. *Eaton* blesseth God he was never in such a condition as to stand in need of Colonel *Venables* lie to hide his shame: But Colonel *Venables* spake the truth, and the whole truth, both in his testimony and certificate, and no lie: And such a truth as *Thomas Newton* by oath hath given witnesse to. And his temptation lies in going about to unsay what he hath said, and in putting such a mask upon them, to obscure the evidence of truth in them.

There is a Postscript, which because it is not worthy of a particular reply, we here forbear to transcribe. Yet in a more general way it may receive this answer.

The scope of these persons by this Postscript, and the preface to their answer appeares to be their own vindication from such aspersions cast upon them (as they say) in the Certificates, but whether they have by this abusive scurrillous Pamphlet wiped them off, or set the impression deeper upon themselves, time will manifest.

manifeſt. Before they were caſt out they diſturbed our meeting a long time together, by their boyſterous unruly ſpirits, and towards the latter end began to ſlander our teaching Elder, and diſcerning we would proceed againſt them, they nominated two perſons to have the hearing the one, though he be a perſon whom we honour, yet becauſe we have had a ſtrong jealouſie, that he gave them too much encouragement in their turbulent proceedings, we thought not meet to be a competent Judge; the other we could have admitted if he had been joyned with others, but they not mentioning any elſe, and we alſo being jealous, leſt by admitting of unneceſſary appeals we ſhould give advantage to reſtleſſe and unquiet ſpirits to reſiſt the power they are under, and to obſtruct all Church proceedings, nothing was done, & they excommunicated us upon it, ſo far as was poſſible for them to do, in a ſolemn way breaking off from us as unworthy to be communicated with. (So may all offenders do to eſcape cenſure) But we proceeded, and concluded upon a day to caſt them out, unleſſe they ſubmitted and manifeſted repentance: They came all of them (ſave one) that day to the meeting place; and when the cauſes of excommunication were read, they greatly diſturbed the buſineſs, made a great ſtir and noyſe, wrought great confuſion by crying out, *That's a lie, that's a lie*, often: *And let them go on in their lying*: And this was done in the open Congregation, to the great diſhonour of God, and contempt of his Ordinance, and the cauſing of the prophaner ſort to blaſpheme.

After this two or three of them went on in ſcandalizing Mr. *Eaton* both by reading papers, and by ſpeaking words at the general Aſſiſes at *Cheſter*, which occaſioned the printing of the Certificates, and the Certificates being printed, have occaſioned (it ſeemes) this abuſive Pamphlet ſo full of untruths and ſlanders. This relation makes it to appear, what their ſpirit was at firſt, and hath been all along to this laſt act.

Upon their caſting out, they complaining in the Congregation, that we would be our own Judges, we made this offer to referre it, and have followed them with motions ever ſince, declaring our willingneſſe, that godly ſound men, of what form ſoever for diſcipline, might have the hearing of it, but could not prevail: if the matter be as they preſent it in this poſtſcript, they might truſt their buſineſs in the hand of any godly wiſe perſons equally cho-

ſen on both ſides: But they are too much in love with this way of calumniating, where proof is not required, but they may ſpeak and print without controule, and while the matter comes not to ſcanning in a judicial way, they may hope to be be believed as ſoon as we. They have given it out, what a Volume they have in readineſs to print, which will coſt an hundred pounds to doe it, if we reply. They cry out againſt us, that we have not caſt out Mr. *Eaton* for covetouſneſſe, and many Scriptures are brought when as they themſelves are the firſt (ſo farre as we know) that have ſcandalized him with it, and yet without any proof. But they have long laboured to kindle a fire amongſt us, and to divide betwixt us and him; and if no courſe can be found to bridle ſuch unruly ſpirits, which are not only Church diſturbers, but Commonwealth diſturbers alſo, we ſhal not know how to live quietly in our habitations. *The good Lord deliver us and all his people from ſuch unreaſonable perſons, and direct us what to do, for it is grievous to us to be forced to anſwer ſuch ſpirits, according to their outrage and madneſs.*

A Copy of a Certificate given under the hands of the Miniſters and Meſſengers of ſeveral Congregationall Churches meeting at *Mancheſter*, ſhortly after the excommunication of the Authors of this Pamphlet.

At which meeting theſe perſons gave their preſence, and one of them ſubmitted at the firſt to be judged by that Aſſembly, but afterwards declined, and the other two ſtood out againſt it.

Aprill 29. 1657.

WE do hereby certifie whom it may concern, that having heard in part the matter of controverſie debated, betwixt the Church meeting at *Stockport* and ſome members lately excommunicated by them we obſerved in this caſe exco m-

excommunicated Members, a proud and turbulent ſpirit, and much unchriſtian carriage, which inclines us to believe (not fully determining till we have had a full hearing of the matter now deferred for a ſeaſon) that the Church were neceſſitated to doe what they did, and were regular in their proceeding againſt them.

The excommunicate Members, concerning whom we thus certifie, are,

Robert Ridgway.
Iohn Bruckshaw.
Thomas Worrall, and *Hannah* his Wife.

George Moxon Sen.
Henry Roote.
Michael Briſcoe.
Thomas Iolly.
Ierem. Marſden.
} Miniſters of the Goſpel.

Iohn Hodgſon.
Rand. Sharples.
Robert Waſhington
Marmad. Reynor.
Charles Boardman.
William Tates.
Io. Greenwood.
Io. Dickson.
Thomas Hamond.
Samuel Wardman.
Iohn Wilſon.
Richard Lawſon.
} Meſſengers of the Churches.

The Particular *Answer* of me WILLIAM BARRET, Unto

So much as is inserted by *John Bruckshaw*, & *Robert Ridgway*, concerning me (particularly and expresselv by name) in their untrue and malicious Pamphlet intituled *An Answer to the aforesaid Certificates, pretending to clear Mr.* Eaton *from two summes of money sent and given by Colonell* Venables *to the Church called* Duckenfield *Church*.

FIrst, you *John Bruckshaw*, and *Robert Ridgway*, have asserted an untruth, in the latter end of the sixth, and in the beginning of the seventh Page of your said Pamphlet, within the confines of these words, (*viz.*) *Which relation at the request, and importunity of* William Barret, *one of the Elders, whose hand is at the aforesaid Certificate (to whom she also told it) we gave in writing under our hands to the Church*: For though it be true, that you gave a relation under your hands, of what you pretended *Joyce Hall* had told you, yet she never told or gave me such a relation as you gave me under your hands, but peremptorily denyed to your faces, that part of the relation wherein the greatest stresse lay, and that before the Church; her husband also at the same time witnessing with her against you both (as you very well know) Neither is it a truth which you unduely affirme in the sixt Page of your said Pamphlet in these words, (*viz.*) William Barret *aforesaid, told* George Downes *one of your members that* Joyce Hall *cleared us*: For (to the utmost of my remembrance) I never told *George Downs* or any one else, that *Joyce Hall* had cleared you, although I might say, that I heard that *Joyce Hall* had afterwards confessed more tending to clear you then she did when she was before the Church; For to that purpose (to my remembrance) I heard *Katharine Ashton* say.

And whereas in the 9th Page, you aske *William Barret, whether Mr.* Eaton *hath cleared himselfe by bringing the money back to the Church, and confessing how evilly he hath carried it, yea, so as it might be knowne so farre as the money was known of*; *For* (say you) William Barret *told us and some others* (*being asked what*

would

would be done about the money) That he (viz. Mr. Eaton*) would never be cleared untill he had done so, for he had been with Colonel* Venables *who told him that he sent the money to the Church. And* William Barret *further says, that all the world should not make him a penniworth of* Eaton*, and if he were out of the Society, he would not come in againe, if he might have his hat full of gold and silver to come in againe; And this he spake at two severall times, and yet his name is at the Certificate. Now if Mr.* Eaton *have not cleared himself as aforesaid, who comes neerest to lying, forging, and malicious slandering?*

I answer, First I may truly say, that I do not remember that ever I spake so much as the substance of what is in this relation, much lesse all the circumstance thereof as they are layd downe. But for further answer thereunto, I shall say this;

First, I hope Mr. *Eaton* hath cleared himselfe from the commission of unrighteousnesse in the reception of the aforesaid moneyes, and that without bringing it back to the Church; Although I grant, that if your relation had been true, which you pretended you had from *Joyce Hall*; nay, if so much of it as she gave me, had been right without contradiction, Mr. *Eaton* could not have cleared himself without restoring the mony back. And I confess also that I was jealous for some time how it would proove. But when I came to the sight of Mr. *Taylers* letter, whose hand writing I very well knew, and also came to understand how the *Deacons* had ordered the moneyes, and heard *Joyce Hall* and you contradict one another before the Church with high appeales to heaven, together with severall other passages (which for brevity sake I do here omit) by which I was convinced that Mr. *Eaton* was cleare from unrighteousnesse in receiving the said moneyes: I durst not then be so implacable and desperately malicious, as to say (as one of you once did of Mr. *Eaton* concerning the same businesse) *he hath told a long Story, but he is not cleared yet*: but was so farre convinced as to signe a Certificate for Mr. *Eaton*, his clearing, and so did many others, and Colonel *Venables* did the same thing himselfe, who was the donor of the said monyes. And I was the rather induced so to do, because I clearely perceived at the last, that your designe was not at all to reforme Mr. *Eaton* (in case he had been guilty) but to cast shame and bring disgrace upon him, in which course your late Pamphlet declares you do persist.

And whereas you alledge, that I further said, *that no man shall make me a penniworth of* Eaton, I answer; That I do neither remember nor believe that ever I spake these words to you nor any other person, or that ever I made mention of the meaneſt member of the Church (unto which I do relate) in ſuch termes in all my life, in ſeriouſneſſe, but I either called them by their proper names, or gave them their due additions; & therefore I was not like to ſpeak more ſcornfully and ſleightly of Mr *Eaton* (who was then, and is now my Paſtor) then ever I did of any other. Although I do confeſſe, that partly by your meanes and for your ſakes and ſome others, my affections were too much alienated for a time from Mr. *Eaton*, he and I often fallen into hot conteſts, in relation to ſome that were then my deareſt Intimates that I had in all the Church, (of which number the one of you were, in whom I hoped there had been more faithfulneſſe, and integrity then ſince I have found in you.) I did therefore ſtand and appear for you, in what I conceived you either did well, or intended well, and thereby Mr. *Eaton* and my ſelfe, did ſometimes fall into mutual ſharp expreſſions face to face, the inconvenience whereof, I hope the Lord hath made us ſo ſenſible, that no ſuch thing will be for the future. Yet in thoſe dayes, yea, and after the ſaid monies came into queſtion, I did ſeveral times, both to you and others, expreſſe my ſelfe in ſuch language towards Mr. *Eaton*, as ſavoured rather of prejudice, then that tenderneſs that I ought to have manifeſted towards him, the which I ſeriouſly conſidered of within my ſelfe, and was ſo troubled thereat, that long ſince I did of my own accord, (without being preſt thereunto by any) freely confeſs at a Church-meeting, that I had miſcarried therein, and I thought it was a duty incumbent upon me ſo to do. And I think if you had been ſo ingenious, as to have done the like, you might have had more true comfort and peace in your ſouls, then you are like to have, whileſt you remain obdurate, and act the part of Incendiaries, to divide betwixt Mr. *Eaton* and me, hoping thereby to break the Church, the which if you could effect, one great part of your deſign were over; in order whereunto, you tell ſtories at all adventures, being ſo blinded with malice, that you do not only unfaithfully make that publique, which paſt from me to you in ſecret, in the time of our greateſt intimacy, but alſo preſent things with additions, being

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no other then the Inventions of your own brains in divers particulars.

And as to that which immediately followes in the same page, *viz. That if I were not of the Society, I would not come in again, if I might have my Hat full of Gold and Silver to come in again.*

I answer, Its very true, that when contests were grown very high, betwixt Mr. *Eaton* and some of my dearest Intimates, and betwixt Mr. *Eaton* and me also, mostly upon their account, I do believe, that if I had then been free, I should not have joyned again to the Society, until it had been in a more peaceable posture; And I hope it proceeded not out of disrespect to the Church, but from a desire of living in peace, my spirit not being able to beare those contentions, which were for the most part occasioned by reason that I was through my too much affection, overweened concerning them. For I doubt not, but if the Church it selfe were called thereunto, it would witness how often I have been invited from it, in case I had minded to have left it, before any of the said divisions were ingendred. But that I ever mentioned an Hatt full of Gold and Silver, upon the said accompt, is more then I remember or believe. But suppose I had said all that you charge upon me in this particular, might I not for all that signe the said Certificate. Nay, suppose my affections had been so alienated from Mr. *Eaton*, that I could not with freedom have remained in the Society with him; yet might I not for all that signe a Certificate for his clearing, in relation to such a thing as I was convinced he was clear in? Sure I might, unlesse I were guided by your spirit; for I perceive, that unless one please you, you will not speak the truth for him. But this is apparent, that your malice is so inveterate against Mr. *Eaton*, that both of you have lent *Joyce Hall* a lye against your own solemn appeales to God, because she now takes part with you against him; for you say in your Pamphlet, that she spoke truth for the substance; and if so, it must needes follow, that you both spoke an untruth for the substance; for her relation and yours in one of the most substantial things, were as opposite and contrary one to another, as the East is to the West. And if she spoke truth for the substance in that thing wherein she and you contested one against another, with high appeales to God, then what did you lesse then solemnly forsweare your selves, before many witnesses.

And

And unto that which you say, p. 13. *And the aforesaid William Barret saith yet, he did not know of the money.*

I answer, that *William Barret* may say yet, that he did not know of the money, *viz.* That he did not remember, that he had heard either of the 24 l. much lesse of 26. or 28 l. as it was doubtfully expressed at first, when *Joyce Hall* made the relation concerning it; For what I cannot remember at present, I cannot know at present, and I did not remember that ever I saw Mr. *Taylors* Letter relating to it, until Mr. *Eaton* came to be questioned about it. Yet will it therefore follow, that there was no such Letter, because at first I could not remember that I had seen it? Nay, will it therefore follow, that there was no such Letter, though as yet, I could not remember that I saw it at the first? Or will it therefore follow, that no one else, had either seen the said Letter, nor heard of the monies, because I had not? Or when I saw the Letter since the said monies came into question, must I except against it, because I could not remember that I had seen it before that time? or when I was convinced, that it was really Mr. *Taylers* Letter, being very well acquainted with his hand-writing, must I say it was forged? Sure such consequences would be very strange ones.

And as to that which followes in the same page, where you say in effect, *That you were forewarned by* William Barret *aforesaid, that Mr.* Eaton *did not so much matter the businesse of the money, so that he could entrap you.*

I answer, That I do confess I do not well know what you would have the Reader to understand by this; for if you intend that I meant that Mr. *Eaton* did not so much matter his own vindication, provided he could entrap you. I hope there is not any so unreasonable, as to believe that ever I expressed my selfe in such termes, as would beare such an Interpretation, or at least, I might be thought unreasonable, in case I had so expresst my selfe, the which I never did (to my now remembrance) as you have laid them down. But you have formed them out of your own brain, being so overpowred by a spirit of delusion, that when you have some ground, of which you might deduce a truth, you cannot leave it until you have formed it into a lye. And this is the effect and result of a consultation betwixt the Father of untruths, and your own hearts. For though I spake not what you assert, yet

yet I ſpake ſomething of a ſnare; And to my now remembrance, it was to this purpoſe, viz. That I was perſwaded that *Mr. Eaton* had rather you were taken in the ſnare, then *Joyce Hall*, and therefore forewarned you to look to your ſelves, and in this I ſpake as I then believed; and if I were miſtaken, I ſo much wronged Mr. *Eaton*, (and if ſo, I am ſorry for it,) and I cannot but believe that I was miſtaken, becauſe I have lately heard Mr *Eaton* profeſſe ſo much.

And as to that in the 14th page, in theſe words: *But is not William Barret aforeſaid, rather a Calumniator, who certifieth thus now, and yet ſince* Octob. 6. 1656. *came to us, and deſired us to appear in the diſcovery of this money, and promiſed to ſecond us therein, and wiſhed us to ſtay a while, before we break off, that he might go out with us, time would not be ſo long.*

Anſwer, There is much deceit in this relation of yours, eſpecially in the deſign thereof, for to the utmoſt of my now remembrance, I never ſpake the words, as you have here preſented them, neither had I ſuch intents in ſpeaking what I did ſay, as is apparently your deſigne, to make the Reader to believe. For though I might ſay after *Joyce Hall* had made a relation to me of Mr. *Eatons* miſcarrying, (as ſhe pretended) and alſo conſidering what you your ſelves related, and at laſt gave it under your hands, pretending that the ſaid *Joyce Hall* had told you the whole of it,) I might ſay, yea, it was my duty to ſay, that if you would appeare in the diſcovery of it, I would ſecond you therein. But did I ever promiſe to aſſiſt you in an untruth? For you aſſerted (as hath been already hinted) more then ever *Joyce Hall* had declared to me, or would confeſs that ſhe had ſpoken to you, but utterly denyed the main part thereof to your faces. And therefore if I did ſay as aboveſaid, yet ought I not to certifie the truth on *Mr. Eaton* his behalfe, when before *Octob.* 1657. I was ſatisfied that *Mr. Eaton* had done no wrong in the reception of the ſaid money? Indeed, if I had encouraged you to appeare in the diſcovery of the ſaid monies in the year 1657. and yet had ſigned the ſaid Certificate before in 1656. you might then have caſt it in my teeth, to ſome purpoſe. But is it any ſtrange thing, that I ſhould come to be fully ſatisfied in 1657. of that which I doubted of in 1656. Therefore what have you done, but diſcovered your folly and malice, in this particular which is ſo great, that I am apt to believe, that if *Mr. Eaton* were at preſent never ſo cleare in your own Conſciences, yet ſuch is the inveteracy of your envy againſt him, that you would not expreſly pronounce him cleare.

But whereas you add, that I wiſhed you to ſtay a while before you broke off, that I might go out with you, time would not be ſo long.

I anſwer, That to the utmoſt of my remembrance, I never ſpake the words, as you lay them down, neither do at preſent remember that ever you or I mentioned breaking off, no not in the time of our greateſt intimacy. Neither do I remember, that I heard of your reſolution to break off from the Church, until you, together with others, did ſolemnly declare it in the preſence of the Church, when I expected no ſuch thing from you. But you have of late ſo accuſtomed your ſelves to wander, that you cannot keep the way of truth, but reel and ſtagger for the moſt part in all your

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ſt ries; yet this I do remember, that after their grew ſome claſhings betwixt the Church, or betwixt Mr. *Eaton* and *Robert Ridgway* and his Wife, they two did ſeveral times enquire of me, why the Church would not grant them their diſmiſſion? I have then anſwered, that I would not have them to ſpeak of a diſmiſſion whilſt things were in debate betwixt the Church and them; and once (at the leaſt) I remember I uſed this as an argument to take them off from any further ſpeech or mention of a diſmiſſion (in that juncture of time) that if they would have patience a while, it might be ere long we ſhould go out together; now this was when the intimacie was great betwixt them and me, and ſome prejudice was generated in my thoughts towards Mr. *Eaton*, partly upon their account, ſo as I was tempted to think that I could have more comfort in their fellowſhip (together with ſome others, which were then very precious in my eyes) without him, then with him without them. Yet I never entertained any reſolution, either at that time, or any other, to break off propoſterouſly, as they and others afterwards did, but ever diſſwaded them from it, as they very well know, and muſt confeſſe, in caſe they have not forgotten to ſpeak the truth. But I do now freely acknowledge hereby, that if I had then left Mr. *Eaton* and the Church for their fellowſhip, I had made a very ill bargain for my ſelf, both in relation to perſons and things, for though I have known ſomething of Chriſtian intimacy well nigh theſe thirty yeares laſt paſt, yet I never found by ſuch ſad experience ſo much unfaithfulneſſe as I have done from the ſaid *Robert Ridgway* and his Wife: For I once thought we might have truſted one another with things of greateſt concernment, but becauſe I would not run with them into all their exceſſes againſt *Mr. Eaton*, they have maliciouſly raked up whatever they could bethink themſelves of that paſſed from me to them in private, and have made uſe thereof with many additions of untruths to divide betwixt him and me. The Lord rebuke that Inveteracie of ſpirit which hath taken hold upon them, and deliver them from it, that they may no longer be over powered by it, but may remember what the Wiſe man ſaith, *Prov.* 11. 13. *A tale-bearer revealeth ſecrets, but he that is of a faithful ſpirit concealeth the matter.* Yea, I wiſh, that we may all conſider, *That a froward mouth ſoweth ſtrife, and a whiſperer ſeparateth chief friends, Prov.* 16. 28. And the rather let us think of it, becauſe *a brother offended is harder to be won, than a ſtrong City and their contentions are like the bars of a Caſtle, Prov.* 18. 19. This is found true in theſe dayes by woful experience, and that is the cauſe why ſo few do take that wholeſome counſel in the 5th of *James* and 16. verſe, *Confeſſe your faults one to another, and pray one for another, that ye may be healed*; but rather run the way that the Prophet complaines of, *Jer.* 20. 10. *I heard the defaming of many, &c. report, ſay they, and we will report it*: And Chap. 18. 18. *Come let us ſmite him with the tongue.* Therefore it concernes the Saints to believe and pray, That *the God of peace will bruiſe Satan under their feet ſhortly*, Rom. 16. 20.

FINIS.